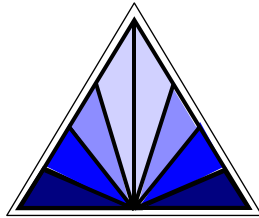


**THE CREATIVE PROCESS
IN THE INDIVIDUAL**
by
Thomas Troward



Theone Press

**Introduction, Text Revision, and Notes by
Jonathan Star**

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CONTENTS

Introduction: Jonathan Star

Forward: Thomas Troward

The Creative Process in the Individual

1. The Starting Point
2. The Self-Contemplation of Spirit
3. The Divine Ideal
4. The Manifestation of the Life Principle
5. The Personal Factor
6. The Standard of Personality
7. Race Thought and New Thought
8. The Denouement of the Creative Process
9. Conclusion

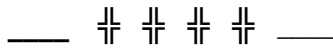
Notes

Appendix

1. Questions and Answers
2. The Subjective and Objective Minds
3. Ourselves in the Divine Offering

Selected Bibliography

About the Authors



INTRODUCTION

(Jonathan Star)

In recent years there has been a resurgence of interest in the ideas and principles of the creative power of thought and, in particular, in the ‘Law of Attraction’—a universal principle that was articulated over 100 years ago in the field of mental science called, ‘New Thought.’ The ‘Law of Attraction,’ or the new buzzword, ‘The Secret,’ points to the universal principle that ‘like attracts like’—and if we hold to the principle that our thoughts are creative, then the wise application of the Law of Attraction would be to think about what you want (the positive) and not about what you don’t want (the negative). That’s one way a person can consciously work with this law. However, the mainstay of what we attract corresponds to what we hold to be true, and how we truly feel about ourselves. So changing our thoughts, thinking about the positive (and not the negative), is a surface approach which has some positive effect but it does not get to the root of the issue—which the concepts we hold about ourselves, our place in the world, and our relationship to Universal Spirit.

In sum, we can only attract to ourselves what we already feel ourselves to be, what we feel is natural. So in order to attract something different (and better) into your life you must first change the underlying beliefs upon which your life is based. This ‘inner change’ will, in turn, bring about a change in your thoughts and change in the outward manifestation of your life. Thus, the “Law of who you believe yourself to be” or the “Law of Being” determines what you attract; the “Law of Attraction” is secondary, it is wholly dependent upon the deeper and more fundamental law of your own Being.

The Law of Attraction essentially brings you what you already are. To cultivate the proper relationship to this law

one must stop thinking about attracting things but focus on changing the underlying conception one has of oneself. If we don't know who we are, if we have no clear sense of our true magnificence, and our integral relationship to Spirit—thus, if we are coming from a place of lack, from a place where our understanding of self is based upon the predominance of race-conditioning (and where we believe that attracting certain things will bring us the happiness we seek)—then, ultimately, the only thing we can attract is that which supports our partial and distorted notion of self. What we will attract is more lack (because, our fundamental belief about ourselves is that something is lacking, and that we must use the law of attraction to try and fill this lack). The deep sense of lack attracts more lack. Ignorance attracts more ignorance. Quite frankly, if we do not understand that the fundamental fullness of our own nature, then you will naturally seek to attract things outside ourselves in an attempt to gain the happiness, joy, love, beauty, etc.—that which is inherent to our own nature—which we feel is missing. The fundamental concept, then, is this: what we are seeking, what we truly long for and desire, is our own nature—a nature that is now missing from your own experience of life. The sense of Aliveness, Joy, Abundance, Peace, Beauty, etc. that you seek is really your own nature. You are seeking yourself, the qualities of your own true self, yet you are unaware of this. The only reason that you seek happiness, joy, love, etc., is because that it is your own nature. You are looking for yourself. There is nothing wrong with attracting outside things, as this is a necessary stage in most people's development—but the fundamental tenet to understand is that what you are truly seeking is your own nature. The only sense of permanent happiness and fulfillment can come when you—who you truly are—your aliveness, love, joy, etc.—is found, and becomes present in your own life. And when you live from that place of fullness—which is your natural state of wonder—you will naturally attract more and more fullness, more and more of your own wonder.

xxx change the concept you have about exterior use of this Law is wi'work' which we formedparticipate That's it for the Law of Attraction—"Like attracts like." However, the Law of Attraction does not offer us any help in answering the deeper questions of "who am I?" and "what do I really want?" This requires the application of other laws and principles. We are always attracting what we are—so, the fundamental change must be made on the level of our being, on who we are, in order to effectuate any meaningful change in our outer world.

The Law of Attraction is directed by your thoughts but empowered by your emotions, your passions, what you really want. What you really want is what you tend to attract (unless that desire is constantly undermined by unconscious fears and feelings of unworthiness). So, in order to work most effectively with the Law of Attraction one must get clear about what he or she really wants, and then direct one's energy toward that end. Once there is clarity of intent, and diligent application toward an end (which usually requires the dissolution of unconscious fears and resistances) sometimes, quite marvelously, one's desires manifest. And once you obtain your desired goal, this then begs another question: "Is this what I really want? Does this bring me the happiness and joy that I truly seek? Does this help me realize who I truly am?" And the answer, ultimately, is "no."

Who are You—Really?

Let's get clear on something: most people are occupied with getting what they want because they believe that the attainment of those outer things (which may include the acquisition of material wealth, relationships, career goals, etc.) will lead them to the love, fulfillment, and happiness that they seek. And, on one level, it does—yet on a more fundamental level, it does not. One's true being—which is the true source of one's happiness and what everyone seeks,

without even knowing it—is not something which can be gained or attracted since it is the essence of one’s beingness. It is never lost, so how can there be talk of attracting it? Thus, the whole Law of Attraction becomes moot when you realize the truth of your own being: there is no need to try and attract anything because the wonder of your own aliveness draws everything to you—nay, you realize that you are the creative center of your own life and your joy and fullness overflow into wonder.

i

Cause and Effect

Ultimately, the only thing a person attracts is what he already is. Hence, what you will discover when you begin to apply these universal principles is that there is no secret, no magical formula, no cosmic short-cut to personal transformation. What you attract into your world, and what you always attract, is that which is consistent with your own state—that which you are, that which feels natural to you, that which amounts to the sum-total of what you believe yourself to be (which includes both your conscious and unconscious beliefs.) Thus, the only way to effect any fundamental change in your world is to change its source, your inner state (which is shaped by your beliefs). Your inner state is *the cause*, it determines that which you attract into your life; the outer manifestation is *the effect*, the out-picturing of your inner state. (Part of the ‘Secret’ is to realize that you have inadvertently reversed or inverted the *cause* and the *effect*, believing that the outer circumstances determine your inner state rather than the opposite: that your inner state and that which you hold to be true about yourself—consciously and unconsciously—determines your outer circumstances.

The Law of your own Being

Most people approach life from the stance of need, scarcity, and lack, and their modus operandi is to get things in

order to be happy. When hearing about the Law of Attraction this, too, is approached from the position of lack, as some cosmic slight-of-hand, some new method by which people can procure the things they want. Thus (in accordance with the Law of Attraction) when people labor to apply the Law, and base their efforts upon an underlying assumption of lack (and the need to gain things) then that is what they end up attracting—more lack! And this is the very opposite of what they intend—not something that comes about from a fault in the law but from one’s misunderstanding and misapplication of it.

The Law of Attraction states that like attracts like; that whatever we believe, whatever we hold to be true (either consciously or subconsciously) is what we attract. It does not matter whether our beliefs are true or false—so long as we believe something, so long as we hold something to be true, that is what we attract. In other words, you are always attracting who and what you are (i.e., what you believe yourself to be). Thus, our concern should be our own being, to know the glory of our true self. This may be called, the ‘Law of your own Being—a law which may be summed up as follows: ‘Seek ye first the kingdom of God, and His righteousness, and all things shall be added unto you.’ The Law of your own Being prompts you to be full, to feel the inherent wonder of your own livingness, and to know yourself as an individual manifestation of the Ever-Abundant Spirit. Within that context of fullness, of beingness (which is experienced as Love, Life, Fullness, Beauty, etc.) the All-Embracing Spirit will deliver its abundance unto you in its own miraculous way. Live in accordance with The Law of your own Being; live life from the fullness of that which you already are. Don’t seek to attract ‘things’ into your life (in the hope of experiencing some kind of fulfillment, happiness, or satisfaction from what you gain) rather be that fullness (and Love, and Life, and Beauty) that you already are.

All is One

The fundamental question confronting all monistic philosophers (including Troward) is this: ‘If there is only One then what is the nature of that One such that It is able to (and wants to!) create and/or become this vast universe of diverse and evolving form? (It is miracle enough that It, as all this, is here but why is It here, and how does It get here?) And, upon the heels of this question comes: “What is the nature of that One such that, while remaining Itself, It becomes everything, including us, as conscious individuals (who share a single consciousness with that of the One) yet who do not experience our essential unity with the One?” And next: “How do we as self-aware human beings—who are never separate from the One and who share the same essential nature as the One—come to recognize our oneness with Spirit?”

In various works, Troward offers a cosmology which answers these questions and which can provide an essential framework for one’s spiritual evolution. In various works, including the *Edinburgh and Doré Lectures on Mental Science*, Troward outlines some essentials of his cosmology as follows:

- ◆ The Essence of Spirit, the One, is infinite Life (Being, Existence), Love (Joy, Happiness), and Beauty (Harmony, Wisdom). It is also Creative, Intelligent, Self-Aware, Omni-potent, and exists in Absolute Freedom.
- ◆ Its primary moving impulse is to express the Life, Love, and Beauty which It feels Itself to be; and Spirit always moves to express and experience its Life, Love, and Beauty in fuller and fuller ways.
- ◆ Spirit is Universal and cannot act on the plane of the Particular except by becoming the particular, i.e., by expression through the individual.

- ◆ The nature of the Individual is an individualized expression of Spirit and, therefore, must contain every divine quality of Spirit.
- ◆ The individual, having the creative power of Spirit can direct creation and the creative power (through the power of your own mind and thought, which is creative).

Philosophy into Truth

To make a philosophy truly alive, the individual must translate—through the alchemy of his/her own life—the universal principles into a living, breathing, and personal truth. After truly understanding the full impact of Troward’s teachings, one is hard-pressed not to be inspired and not to apply him or her self with enthusiasm and ardor. In sum, Troward’s message is this: All is One; your own nature is Spirit (God) in individualized expression and must contain every divine quality of Spirit; you, as the individual, having the creative power of Spirit can direct creation and the creative power (through the power of your own mind and thought, which is creative); individual consciousness is needed to bring about a new order of Creation and necessary for Spirit to more fully experience Its own wonder; your life is meant to express the fullness of Spirit, which is love, joy, fulfillment, abundance, and beauty.

The Joy of Your Own Nature

In closing, let us look at the essential quality of Joy, and how we might understand it in the context of Troward’s cosmology. When you contemplate the nature of Spirit (God) and Creation (God’s expression in form) and come to know that you are an integral part of Spirit’s creative process—the process by which Spirit comes to know and enjoy Itself more and more fully—you will arrive at the truth that your own

your own joy, your fullest enjoyment of life, is that which most pleases Spirit (God). Why else would you be here if not to enjoy the fullness and abundance of Life? Why else would Spirit (God) create this world—with you in it—if not to express its own Livingness and Joy?

Once you understand that your own being and your own nature is Spirit (individually expressed)—and that your own nature abounds with all the virtues and qualities of Spirit (such as Joy, Life, Love, Fullness, and Beauty)—you will have taken your first steps into a new order of Life. Deeper and deeper levels of unimagined joyfulness will become available as you become more conscious of your own being and your essential oneness with Spirit. Here the old questions, such as “How do I please God?” become moot. Your own enjoyment of life, your own experience of the fullness of your own being (which is one with God)—that which pleases you the most—is, and must be, that which pleases God. So, the intention of creation, and Life, is that your life be joyous and abundant! This is not only the way to serve God (Spirit), and allow God’s splendor to reveal itself more fully in creation, but it affords God the fullest and most joyful experience of His own Being. What could be greater than that?—for the individual and for God!

FOREWORD

(Thomas Troward, 1910)

In the present volume I have endeavored to set before the reader the conception of a sequence of creative action commencing with the formation of the cosmos and culminating in a vista of infinite possibilities, attainable by everyone who follows up the right line for their unfoldment.

I have endeavored to show that, starting with certain incontrovertible scientific facts, all these things logically follow, and that therefore, however far these speculations may carry us beyond our past experience, they nowhere break the thread of an intelligible connection of cause and effect.

I do not, however, offer the suggestions here put forward in any other light than that of purely speculative reasoning; nevertheless, no advance in any direction can be made except by speculative reasoning going back to the first principles of things which we do know and thence deducing the conditions under which the same principles might be carried further and made to produce results hitherto unknown. It is to this method of thought that we owe all the advantages of civilization from matches and post-offices to motor-cars and airplanes, and we may therefore be encouraged to hope such speculations as the present may not be without their ultimate value. Relying on the maxim that Principle is not bound by Precedent we should not limit our expectations of the future; and if our speculations lead us to the conclusion that we have reached a point where we are not only able, but also *required*, by the law of our own being, to take a more active part in our personal evolution than heretofore, this discovery will afford us a new outlook upon life and widen our horizon with fresh interests and brightening hopes.

If the thoughts suggested here should help any reader to clear some mental obstacles from his path the writer will feel

that his efforts will have served a purpose. Yet each reader must think out these suggestions for himself. No writer or lecturer can convey an idea *into* the minds of his audience. He can only put it before them, and what they will make of it depends entirely upon themselves—assimilation is a process which no one can carry out for us.

To the kindness of my readers on both sides of the Atlantic, and in Australia and New Zealand, I commend this little volume, not, indeed, without a deep sense of its many shortcomings, but at the same time encouraged by the generous indulgence extended to my previous books.

CHAPTER I

THE STARTING-POINT

There is an ancient saying, “Order is Heaven’s First Law”— and like many ancient sayings, it contains a deeper truth than that which first appears. Getting things into a better order is the great secret of progress: we are now able to fly through the air not because the laws of Nature have been altered but because we have learned to arrange things in the right order so as to produce this new result. The things themselves have existed from the beginning of the world; what was missing was the introduction of a Personal Factor [which could bring about a new arrangement or order] by an intelligent perception [and employment] of the potentials already existing in the laws of Nature. [The right employment of this Personal Factor] gives it the power and potential to bring into reality ideas which [if presented as possibilities to] previous generations would have been laughed at as absurd fancies. The lesson to be learned from aviation is that of the triumph of principle over precedent and of the working out of an idea to its logical conclusions in spite of the accumulated testimony, of all past experience, to the contrary. Thus, having such an obvious example [of principle over precedence] could we not assume—that by the same method—we may unlock still more important secrets and gain more knowledge of the unseen causes which are behind [and underlie] external and visible conditions—and then, by bringing these unseen causes into a better order, make practical working realities of possibilities which, at present, seem but fanciful dreams? It is at least worthwhile to take a preliminary canter over the course and to consider the fundamental principles involved in the creative process [and to understand how these principles might be employed so as to bring about new, as of yet unconsidered, possibilities]. And a quick lay of the land is all that this little volume professes to do.

Now the first thing [or starting-point] in any investigation is to have some idea of what you are looking for, to at least have some notion of the general direction in which to go. For example, you would not go up a tree to find fish though you would to find bird eggs. Well, the general direction in which we all want to go is that of getting more [aliveness and joy] out of Life than we got before; we want to be more alive in ourselves and to get all sorts of improved conditions in our environment. However happy any of us may be with our life we can all conceive of something still better or, in the least, we would like our present good to continue. As our studies advance, and we find that the prospect of increasing possibilities keeps opening before us, we may say that what we are in search of is the secret of getting progressively more [livingness and joy] out of Life. This means that what we are looking for is something personal, something that can only be obtained by producing conditions which do not yet exist. In other words, it [our goal] is nothing less than the exercise of a certain creative power in the sphere of our own particular world. So then, what we seek is to introduce our own Personal Factor into the realm of unseen causes [and thereby set into motion a new cause, from a new starting-point, which will bring about more benefit to our life]. This is a big thing and, if it is possible at all, it must be actuated by some sequence of cause and effect—and this sequence is what we want to discover. The Law of Cause and Effect is one we can never get away from; by carefully following it [and working with it in the proper sequence] we may find that it will lead us to further heights than we had imagined.

Now, the first thing to observe is that if *we* can succeed in finding [and implementing] the correct sequence of cause and effect (as that is what we are in search of) someone else may discover [and put into effect] the same creative power as well. Then, theoretically, we would both be able to wield an infallible power—and if we wanted to employ this power against each other we would be landed in an “impasse” between two powers, each of which was unstoppable. Consequently, it follows that the first principle of this [creative]

power [when operating on the plane of the particular, through individuals] must be Harmony: it cannot be antagonistic against itself from different [creative] centers. In other words, its operation in a simultaneous order, at every point, is the first necessity of its being. What we want to discover, then, is a sequence of cause and effect [based upon our own consciousness as the cause] so universal in its nature as to harmoniously include all possible variations of individual expression. This primary necessity of the Law for which we are seeking should be carefully borne in mind, for it is obvious that any sequence which transgresses this essential principle must be contrary to the very nature of the Law itself and, consequently, cannot conduct us to the exercise of true creative power.

What we are seeking, therefore, is to discover how to arrange things in such an order as to set in motion a train of causation that will harmonize our own conditions without working against the exercise of a like power by others. This, therefore, means that all individual exercise of this power must be the particular application of a universal power which itself operates creatively on its own account, independently of these individual applications; and the harmony between the various individual applications is [best] brought about by all the individuals bringing their own particular action into alignment with this independent creative action of the original power. [1.1] It is in fact another application of Euclid's axiom, that things which are equal to the same thing are equal to one another. So, even though I may not know for what purpose someone may be using this creative power in China, I do know that if he and I both realize its true nature we cannot, by any possibility, be working in opposition to one another. Now, having some general idea of what we are in search of, we may commence our investigation by considering this common factor, which must underlie all individual exercise of creative power, or, what we may call, the generic working of the Universal Creative Principle. [Thus, we are looking for the way that the Universal Crea-

tive Principle can be accessed and applied by the individual].

From the existence of the world around us, we immediately realize that such a Universal Creative Principle is at work—and the [harmonious] interrelation between all parts of the cosmic system demonstrates this underlying Unity. Thus, the animal kingdom depends on the vegetable, the vegetable kingdom on the mineral, the mineral (or globe of the earth) on its relation to the rest of the solar system, and possibly our solar system is related by a similar law to the distribution of other suns with their attendant planets throughout the galaxy. Our first glance, therefore, shows us that the All-Originating Power must be a Unity in essence and a Multiplicity in manifestation. Moreover, it manifests as Life and Beauty through the unerring adaptation of a means to an end. That is the extent of its cosmic manifestation. [It can go no further as a universal creative principle; it must, at this point, introduce a personal factor, which constitutes an independent creative center, from which creativity can proceed.] [1.2] Now, what we want to do [in ourselves] is to carry this manifestation still further by operation from an individual standpoint [by introducing a new creative order, through the power of our own consciousness, which operates in perfect accord with the principles of the universe]. To do this is precisely our place [and function] in the Order of Creation—but we must defer the question as to why we hold this place till later on.

One of the earliest discoveries we all make is [related to] the existence of matter—the bruised shins we get as children convince us of its solidity. So now comes the question: Why does matter exist? The answer is that if the forms were not expressed in solid substance things would perpetually flow into each other so that no identity [nor individuality] could be maintained, even for a single moment. To this it might be replied that a condition of matter is conceivable in which—though in itself a plastic [infinitely shapeable] substance, in a fluid state—it might, by the operation of will, be held in any particular form desired. The idea of such a condition of mat-

ter is no doubt conceivable; and when the fluid matter was thus held in particular forms you would have concrete matter, just as we know it now, only with the difference that it would return to its fluid state as soon as the supporting will was withdrawn. Now, as we shall see later on, this is precisely what matter really is—yet the will which holds it together in concrete form is not an individual will but the Universal Will.

In itself the Essence of Matter is precisely the fluid substance we have imagined and, as we shall see later on, the knowledge of this fact, when realized in its proper order [in the context of the teachings of Mental Science], is the basis of the legitimate control of mind over matter. But a world in which every individual possessed the power of manifesting or fluxing matter at his own sweet will, irrespective of any universal coordinating principle, is altogether inconceivable as the conflict of [these all-powerful] wills would not allow a world to remain in existence. On the other hand, if we conceive of a number of individuals each possessing this power, and all employing it along the lines of a common cosmic unity, then the result would be precisely the same stable condition of matter with which we are familiar—and this would be a necessity of fact for the masses who did not possess this power and a necessity of principle for the few who did. So under these circumstances the same stable conditions of Nature would prevail as at present, varied only when the initiated ones perceived that the order of evolution would be furthered, and not hindered, by calling into action the higher laws. Such occasions would be of rare occurrence, and then the departure from the ordinary law would be regarded by the multitude as a miracle. Also we may be quite sure that no one who had attained this knowledge in the legitimate order [and used in accordance with the natural laws of the universe] would ever perform a “miracle” for his own personal aggrandizement or for the purpose of merely astonishing the beholders—as to do so would be contrary to the first principle of the higher teaching which is that of profound reverence for the Unity of the All-

Originating Principle. The conception, therefore, of such a power over matter being possessed by certain individuals is in no way opposed to our ordinary recognition of concrete matter and so we need not, at present, trouble ourselves to consider these exceptions.

Another theory is that matter has no existence at all but is merely an illusion projected by our own minds. If so, how is it that we all project identically similar images? On the supposition that each mind is independently projecting its own conception of matter, a lady who goes to be fitted for a dress might be seen by her dressmaker as a cow. Generations of people have seen the Great Pyramid on the same spot; but on the supposition that each individual is projecting his own material world, in entire independence of all other individuals, there is no reason why any two persons should ever see the same thing in the same place. On the supposition of such an independent action by each separate mind, without any common factor binding them all to one particular mode of recognition, no meaningful interaction between individuals would be possible; and without the consciousness of relation to other individuals the consciousness of our own individuality would be lost—and we should cease to have any conscious existence at all. If on the other hand, we grant that there is, above the individual minds, a great Cosmic Mind which imposes upon them the necessity of all seeing the same image of matter, then that image is not a projection of the individual minds but of the Cosmic Mind; and since the individual minds are themselves similar projections of the Cosmic Mind, matter is for them just as much a reality as their own existence. I do not doubt that material substance is thus projected by the all-embracing Divine Mind—but, also, our own minds are projected by it. Therefore, the relation between them [individual minds] and matter [both of which are creations of the Universal Mind] represents a real relation, and not merely a fictitious one.

I particularly wish the student to be clear on this point: where two factors are projected from a common source their relation to each other becomes an absolute fact with respect

to the factors themselves, notwithstanding that the power of changing that relation—by substituting a different projection—must necessarily always continue to reside in the originating source. To use a simple mathematical example: by my power of mental projection, working through my eyes and fingers, I write 4×2 . Here I have established a certain numerical relation which can only produce 8 as its result. Again, I have power to change the factors and write 4×3 , in which case 12 is the only possible result, and so on. Working in this way, calculation becomes possible. But if every time I wrote down 4, and that figure possessed an independent power of setting down a different number by which to multiply itself, what would be the result? The first 4 I wrote might set down 3 as its multiplier and the next might set down 7, and so on. Or if I want to make a box of a certain size and cut lengths of plank accordingly, if each length could capriciously change its width at a moment's notice, how could I ever make the box? I myself may change the shape and size of my box by establishing new relations between the pieces of wood—however, with respect to the pieces of wood themselves, the proportions determined by my mind must remain fixed quantities, otherwise no construction could take place.

This is a very rough analogy but it may be sufficient to show that for a cosmos to exist at all it is absolutely necessary that there should be a Cosmic Mind binding all individual minds to certain *generic* unities of action, and so producing all things as realities and nothing as illusion. The importance of this conclusion will become more apparent as we advance in our studies.

We have now established some reason as to why concrete material form is a necessity of the Creative Process. Without it, the perfect self-recognition of Spirit from the Individual standpoint—which we shall presently find is the means by which the Creative Process is carried forward—would be impossible. Therefore, far from being an illusion, matter is the necessary channel for the self-differentiation of Spirit and its expression in multitudinous life and beauty.

8 The Creative Process

Matter is thus the necessary Polar Opposite (and complement) to Spirit, and when we are able to recognize it in its right order we shall find that there is no conflict between the two [Spirit and matter] but that together they constitute one harmonious whole.

CHAPTER II

THE SELF-CONTEMPLATION OF SPIRIT

If we ask how the cosmos came into existence [and what activity underlies every process of creation] we shall find that, ultimately, we can only attribute it to the Self-Contemplation of Spirit. [2.1]

Let us start with the facts now known to modern physical science: All material things, including our own bodies, are composed of various combinations of chemical elements such as carbon, oxygen, nitrogen, etc. Chemistry [in 1911] recognizes, in all, about seventy of these elements each with its peculiar affinities. However, the more advanced physical science of the day finds that these elements are all composed of one and the same ultimate substance which they call *Ether*—and that the difference between an atom of iron and an atom of oxygen results only from the difference in the number of etheric particles of which each is composed and the rate of their motion [which can also be seen as differing levels of vibration] within the sphere of the atom. Thus, we curiously come back to the dictum of Pythagoras that the universe has its origin in Number and Motion. We may therefore say that our entire solar system, together with every sort of material substance which it contains, is made up of nothing but this one primary substance in varying degrees of condensation [and/or vibrating at different rates and amplitudes].

Now, the next step is to realize that this Ether pervades the entire physical universe. This is shown by the undulating theory of light. Light is not a substance but the effect produced on the eye by the impinging of the ripples [or frequencies] of the Ether upon the retina. These waves are excessively minute, ranging in length from 1/39,000th of an inch, at the red end of the spectrum, to 1/57,000th of an inch at the violet end. Next, remember that these waves are not composed of particles which pass through a medium but pass onwards by the push which each particle, in the line of

motion, gives to the particle next to it. From this you will be able to surmise that if there were a break of one fifty-thousandth part of an inch in the connecting ether—anywhere between our eye and a source of light—we could not receive light from that source, for there would be nothing to continue the wave-motion across the gap. Consequently, as soon as we see light from any source, however distant, we know that there must be a continuous body of ether between us and it. Now astronomy shows us that we receive light from heavenly bodies so distant that, though it travels with the incredible speed of 186,000 miles per second, it may take more than two thousand years to reach us. Thus, as such stars are in all quarters of the heavens, we can only conclude that the Primary Substance or Ether must be universally present. This means that the raw material for the formation of solar systems is universally distributed throughout space; and though we find that millions of suns stud the heavens, we also find vast interstellar spaces which show no sign of cosmic activity. Therefore, something has been at work to start cosmic activity in certain areas while passing over others (in which the raw material is equally available). What is this something? At first we might be inclined to attribute the development of cosmic energy to the etheric particles themselves but a little consideration will show us that this is mathematically impossible in a medium which is equally distributed throughout space, for all its particles are in equilibrium and so no one particle possesses, *per se*, a greater power of originating motion than any other. Consequently the initial movement must be started by something which—though it works on and through the particles of the primary substance—is not those particles themselves. It is this “something other” which is implied when we speak of “Spirit.”

Since Spirit starts the condensation [or contraction] of the primary substance into concrete aggregation [by the creative power of its Consciousness or Will] and also does this in certain areas to the exclusion of others, we cannot

avoid attributing to Spirit the power of Selection and of taking an Initiative on its own account.

Here, then, we find the *initial* Polarity of Universal Spirit and Universal Substance, with each being complementary of the other—and out of this relation all subsequent evolution proceeds. Being complementary means that each supplies what is wanting in the other, and that the two together [are needed to] make complete wholeness. Now this is just the case here: Spirit supplies Selection and Motion; Substance supplies something from which selection can be made and to which Motion can be applied. This is a *sine qua non* for the Expression of Spirit.

Then comes the question: How did the Universal Substance get there? It cannot have made itself because its only quality is inertia [i.e., it cannot initiate action but can only respond, correspondingly, when acted upon]. Therefore, it [Universal Substance] must have come from some source having power to project it by some mode of action not of a material nature. Now the only mode of action not of a material nature is Thought [or might also be termed Mind, Will, Creative Consciousness, Imagination, etc.] and, therefore, we must look for the origin of Substance in Thought [or Creative Consciousness]. This places us at a point antecedent to the existence of primary substance. Consequently, the initial action [which brought matter and creation into existence] must be that of the Originating Mind [acting] upon Itself, in other words, Self-Contemplation. [2.2]

At this primordial stage, neither Time nor Space existed, for both imply measurement of successive intervals; and in the primary movement of Mind upon Itself the only consciousness must be that of Present Absolute Being because no external points exist from which to measure extension either in time or space. Hence, we must eliminate the idea of time and space from our conception of Spirit's *initial* Self-Contemplation.

Thus, Spirit's primary contemplation [or creative imagination] of Itself as simply Being necessarily makes its presence universal and eternal and—as paradoxical as it may

seem—its independence of time and space makes it present throughout all time and space [when time and space come into existence]. It is the old esoteric maxim that the point expands to infinitude and that infinitude is concentrated in the point [which is similar to the Hermetic axiom: “As above, so below; as below, so above.”] We start, then, with Spirit contemplating [or creatively imagining] Itself as Being [i.e., as Itself]. But to realize your being you must have consciousness, and consciousness can only come by the recognition of your relation to something else. The ‘something else’ may be an external fact or a mental image; but even in the latter case, to conceive the image at all you must mentally stand apart from it and look at it. It stands thus: if you are not conscious of *something* you are conscious of nothing, and if you are conscious of *nothing*, then you are unconscious. Thus, to be conscious at all you must have something to be conscious of. [Spirit, having nothing other than Itself to be conscious of, nor to contemplate, must begin by being conscious of Itself as pure Consciousness. The initial process of true self-discovery for the individual is also to become aware of oneself as Consciousness, as that pure, objectless awareness.]

This notion [that to be conscious at all you must be conscious of something] may seem like an extract from “Paddy’s Philosophy” [a circular argument with no clear beginning point, like the question, “what came first, the chicken or the egg?”] [2.3] However, this notion suggests that consciousness can only be attained by the recognition of something which is not the recognizing *ego* itself—in other words, consciousness is the realization of some particular sort of *relation* between the cognizing subject and the cognized object. [Consciousness is generally understood to be more primary and universal than Awareness. Awareness is an expansion of Consciousness through a particular cognizing subject; thus, in order to be aware, we must be *aware of something*]. [2.4]

Now, there is one thing we may be quite sure of: that the Spirit of Life must *feel alive* [i.e., it must always feel alive to

itself]. And to feel alive it must be conscious; and to be conscious it must have something to be conscious of. Therefore, the contemplation of itself as standing related to something which is not its own originating self *in propria persona* [contained within itself] is a necessity of the case. Consequently, the Self-Contemplation of Spirit can only proceed by its viewing itself as related to something standing outside of itself, just as we must stand at a proper distance to see a picture [or “take a step back” in order to witness our own thoughts]. In fact, the very word “existence” means “standing out.” Thus things are called into existence or “outstandingness” by a power which itself does not stand out and whose presence is therefore indicated by the word “subsistence.”

Now, in the beginning, there was nothing except Spirit; thus, its primary feeling of Aliveness must be that of being alive *all over*; and to establish such a consciousness of its own universal livingness there must be the recognition [or realization] of a corresponding *relation* equally extensive in character. And the only possible correspondence to fulfill this condition is that of a universally distributed and fluid [shapeable, and totally receptive] medium whose particles are all in perfect equilibrium—and this is exactly the description of the Primary Substance or *Ether*. We are thus philosophically led to the conclusion that Universal Substance must be projected by Universal Spirit as a necessary result of Spirit’s own inherent feeling of Aliveness. From this [the dual-unity of Universal Spirit and Universal Substance] we find that the great Primary Polarity of Being becomes established.

From this point onward, we shall find the principle of Polarity in universal activity [i.e., universally present and active]. It is [the presence of] that relation between opposites, without which no external Motion would be possible, because [without that polarity] there would be nowhere to move from and nowhere to move to—and without which external Form would be impossible because there would be nothing to limit the diffusion of substance and bring things

into shape. Polarity, or the interaction between the Active and Stationary [poles of existence] is, therefore, the substrata of all Evolutionary movement.

This is a great fundamental truth when we get it in its right order [and when we understand it in the context of the whole creative process]—but all through the ages it has been a prolific source of error because it has been understood and employed in its wrong order. And the wrong order consists in making Polarity the originating point of the Creative Process. What this misconception leads to [or produces] we shall see later on; however, since it [this error of assigning cause to effect, or “putting the cart before the horse”] is widely accepted under various guises, even in the present day, it is well to be on our guard against it. Therefore, I wish the student to see clearly that there is something which comes before that Polarity which gives rise to Evolution, and that this something is the original movement of Spirit *within Itself*, which can best be understood by calling it ‘Self-Contemplation’ [or ‘Creative Self-Awareness’].

Now this may seem to be an extremely abstract concept and one which has no practical value [or application]. I fancy the reader saying, “God only knows how the world started, and it is His business, not mine.” This would be a perfectly acceptable statement if this originating faculty were confined to the Cosmic Mind—but it is not. The same [creative] action also takes place in our own minds—with the only difference being that it [our creative power] is ultimately subject to that principle of Cosmic Unity [or Harmony] of which I have already spoken. Though subject [and subservient] to that unifying principle, this same power of origination [as found in Spirit] is also in ourselves, and our personal advance in evolution depends on our right [understanding and] use of it—and our use of it depends on our recognition that we ourselves give rise to the particular polarities which express themselves in our whole world of consciousness, whether within or without. For this reason it is very important to realize that Evolution is not the same as Creation. Evolution is the [systematic and relentless] unfold-

ing of potentialities involved in things already created, but not the calling into existence of that which does not yet exist—that is Creation. [Creation (which is the bringing into primary existence) and Evolution (which is ever-aspiring movement of Spirit through the polarity of form) is the domain of Spirit; further employing, directing, shaping, evolving, using, and enjoying, that which Spirit has brought into existence, in ever-beneficial and creative ways, is the domain of man].

The order, therefore, which I wish the student to observe, is this: first there is the Self-Contemplation of Spirit producing Polarity; next there is Polarity producing Manifestation in Form. One should also realize that it is in this order that one's own mind operates as a subordinate center of creative energy. When the true place of Polarity is thus recognized, we shall find that it explains all those relations of things which give rise to the whole world of phenomena. And from this we may draw the practical inference that if we want to change the manifestation we must change the polarity, and to change the polarity we must get back to [the primary Source], the Self-Contemplation of Spirit [and see how this same creative process is operating in our own mind]. In its proper place, as the root-principle of all secondary causation, Polarity is one of those fundamental facts of which we must never lose sight.

The term "Polarity" is adopted from electrical science. In the electric battery it is the connecting together of the opposite poles of zinc and copper that causes a current to flow from one to the other and so provide the energy that may be used [for various purposes, such as] to power a motor. If the connection is broken there is no action. When you press the button you make the connection. The same process is repeated with respect to every sort of polarity throughout the universe. Circulation depends on polarity, and circulation is the *manifestation* of Life which we may, therefore, say, depends on the principle of polarity. In relation to ourselves we are concerned with two great polarities: the polarity of Soul and Body, and the polarity of Soul and Spirit. Thus, in order

that the student may more clearly realize the working of polarity in these two great polarities, I want him to have some preliminary idea of Polarity as a general principle.

Our conception of the Creative Order may be generalized as follows: Spirit wants to enjoy the reality of its own Life [or its own Aliveness]—not merely to remain inert but to increasingly enjoy and expressing its own nature. Therefore, by Self-Contemplation, Spirit projects a polar opposite, or complementary [reality], calculated to give rise to the particular sort of *relation* out of which the enjoyment of a certain mode of self-aware consciousness will necessarily arise. Ponder this notion again and again until the full extent of its significance is grasped, for it is the key to the whole matter. Stated again: Spirit wants to Enjoy Life [the Aliveness, Love, Creativity, Freedom, Fullness, of its own nature], and so, by thinking of itself as *having* the enjoyment that it wishes, it produces the conditions which, by a reaction upon itself, give rise to the reality of the kind of enjoyment contemplated. In more scientific language, an opposite polarity is induced, giving rise to a current, which stimulates a particular mode of sensation, which, in turn, becomes a fresh starting-point for still further action. In this way each successive stage becomes the stepping-stone which allows [or makes way for] a still higher degree of expression and a fuller enjoyment of Life [—and a fuller enjoyment of Life includes a fuller enjoyment of all the qualities co-present with Life, which as love, joy, fullness, aliveness, creativity, beauty, etc.] [Simply stated, a human being, through his Spirit-based consciousness, has the power to create a new starting-point, a new order of creation, whereby life can be more fully expressed and enjoyed.]

Such a conception presents the basis of a Progressive Series to which it is impossible to assign any limit [or pre-determination]. That the progression must be limitless is clear from the fact that there is never any change in the method. At each successive stage, the Creative Power is the self-consciousness of Spirit, as realized at that stage, ever-reaching forward for yet further [expansion and] enjoyment

of Life. Thus, it always repeats the *one* Creative Process at an ever-rising level. Since these are the sole working conditions [of its operation, and there is no power that ever opposes it], the progress is one which logically admits of no finality [or limit]. And this is where the importance of realizing the Harmony [and Oneness] of the Originating Power comes in: for if the Originating Power were dual its dual expansion would come to work against itself. In fact, a dual Originating Power is inconceivable, for [if this were the case] we would “reach the end before anything had begun.”

This Creative Process, therefore, can only be conceived of as [singular and] limitless, while at the same time strictly progressive [or developmental]—that is, proceeding stage by stage, with each stage being necessary as a foundation and starting-point for the one that is to follow. Let us, then, briefly sketch the stages by which things in our world have progressed as far as they have. The interest of this inquiry lies in the fact that if we can recognize the principle which is producing these results [and upon which the whole of evolution depends], we may discover some way of applying this principle in our own life [toward our own upliftment and benefit, such that we may more fully partake in the ever-expanding, enjoyment and aliveness of Spirit].

Based upon the hypothesis that the [creative] Self-Contemplation of Spirit is the originating power [or the *modus operandi* by which Spirit creates this universe], we have found that a primary Ether, or universal substance is the necessary correspondence to Spirit’s awareness of its own Being. Even though [Spirit’s] awareness of [its own] Being is the necessary foundation [or condition] for any further possibilities it is, so to say, not much to talk about. The foundational fact, of course, is to know that ‘I Am’—but immediately [upon the realization of] this consciousness [or self-awareness], there follows the desire for activity [and the expression of that ‘I Am’]—I want to enjoy my I-Am-ness [my self-aware existence] by doing something with it. [I want to express it in ever more alive and joyous ways]. This state of Cosmic Consciousness [which is the natural move-

ment of Spirit to know Itself in evermore expressive and enjoyable way] becomes a Law of Tendency, which leads to *localized* activity. Looking only at our own world, this would mean the condensation [or congealing] of the universal etheric substance into the primary nebula (which later on becomes our solar system). This would be the [initial] correspondence to the Self-Contemplation of Spirit as passing into specific activity [and manifestation] instead of remaining absorbed in simple awareness of Being. Then this self-recognition would lead to the conception of still more specific activity having its appropriate polar opposite or material correspondence in the condensation of the nebula into a solar system [and the planet earth, and then life, and then conscious life, then the reproduction of Spirit's same creative capacity in an individual, and so on.]

Now, at this [initial] stage, Spirit's conception of itself is that of Activity and, consequently, the material correspondence is Motion (as distinguished from the simple, diffused [and stationary] Ether which is the correspondence of pure awareness of Being). But what sort of motion [is first expressed]? Is the material movement, evolved at this stage, bound to take any particular form? A little consideration will show us that it is. At this initial stage—the first awakening [or entry], so to say, of Spirit into activity—its consciousness can only be that of activity *absolute* [as opposed to relative activity]. Its activity is not related to any other mode of activity because, as of yet, there is none; therefore it [activity at this stage] can only relate to a [single], all-embracing Being. Thus, the only possible conception of Activity at this stage is that of *self-sustained* activity, not dependent upon any preceding mode of activity because there is none. The Law of Reciprocity, therefore, demands a similar, self-sustained motion in the material correspondence and mathematical considerations show that the only sort of motion which can sustain a self-supporting body moving *in vacuo* [in a vacuum, without support] is a rotary motion bringing the body itself into a spherical form. Now this is exactly what we find at both extremes of the material world. At the big end are

the spheres of the planets rotating on their axes and revolving round the sun [and all the stars and planetary systems rotating around the center-point of the galaxy]; and at the little end are the spheres of the atoms consisting of particles which, modern science tells us, in like manner rotate round a common center at distances which are astronomical as compared with their own mass. Thus the two ultimate units of physical manifestation, the atom and the galaxy both follow the same law of self-sustained motion which we have found that, on *a priori* grounds, [i.e., established by reason and not factual proof] they must in order to express the primary activity of Spirit. And we may note in passing that this rotary or *absolute* motion is the combination of the only two possible *relative* modes of motion, namely, motion from a point and motion to it—that is to say centrifugal and centripetal motion. Thus, in rotary or absolute motion, we find that both the polarities of motion are included, thereby repeating on the purely mechanical side the primordial principle of the Unity including the Duality in itself.

But Spirit wants something more than [mere] mechanical [and perfectly predictable] motion, something more alive than the preliminary Rota; and so the first step toward individualized consciousness meets us in plant life. Then—on the principle that each successive stage affords the platform for a further outlook [and development]—plant life is followed by animal life, and this by the human order in which the liberty [of the individual] to select its own conditions is immensely extended. [2.4] In this way Spirit's expression of itself has now reached the point where its polar complement, or Reciprocal, manifests as Mind-Creative Man. This constitutes the Fourth great stage of Spirit's Self-Recognition [and Evolutionary Creation]. But the Creative Process cannot stop here for, as we have seen, its foundation in the Self-Contemplation of Spirit renders it, of necessity, an Infinite Progression. So it is no use in asking, 'what is its ultimate?' for it has no ultimate. Its word is "Excelsior"—ever-Alive and "Life ever-more Abundant." Therefore, the question is not with respect to finality—since there is none—but with

respect the next step in the progression. Four kingdoms we know: What is to be the Fifth? All along the line the progress has been in one direction, that is, toward the development of more perfect Individuality [i.e., an individuality which contains, and is capable of expressing, ever-more of the inherent qualities of Spirit—such as love, joy, aliveness, creative power, intelligence, freedom, beauty, etc.] Therefore, based upon the principle of continuity, we may assuredly infer that the next stage will take us still further in the same direction [to yet a greater and more fully embodied, individual expression of Spirit and its inherent qualities]. We want something more perfect than we have yet reached but our ideas as to what it [this more perfect manifestation] should be are quite varied and often at odds [with others]—for what one person thinks is better, another person may think is worse. Therefore, what we want to get at is a broad generalization of principle which is beyond our past experiences. [Such a principle would have to equally present, and in equal operation, both in the past, the present, and the future—and would operate independent of any idea we had about it, or any individual preference as to how it should manifest. Thus, we want to discover some universal ideal, which operates beyond individual preference, and which is inherent to the very nature of the individual—and, therefore, something every individual must prefer and incline himself towards]. This means that we must look for this principle [and how it might operate] in something that we have not yet experienced [or conceived of]; and the only place where we can possibly find principles which have not yet manifested is *in gremio Dei*—that is, in the innermost of the Originating Spirit, or as St. John calls it, “in the bosom of the Father.” So, we are logically brought to ‘personal participation in the Divine Ideal’ as the only principle by which the advance into the next stage can possibly be made. [2.5]

Therefore, the next question we might ask is this: What is the Divine Ideal? [And: Once we know that Ideal, how do we, as individuals, come to access, participate with, and best utilize, It?]

CHAPTER III

THE DIVINE IDEAL

What is the Divine Ideal? At first it might seem hopeless to ask such a question but, by adhering to a clear line of reasoning, we shall find that it [such a question] will open out and lead us on and show us things which we could not have otherwise seen. This is the nature of principle and this is what distinguishes it from mere rules which are only the application of principle under some particular set of conditions.

We found two essential principles in our conception of the Originating Spirit, namely its power of Selection and its power of Initiative. We also found a third principle, which is its only possible Motive—and that is the Desire of the LIVING for ever-increasing Enjoyment of Life [i.e., and increasing and ever-more experience of its own nature—and of all the qualities inherent to its own nature, such as Life, Love, Joy, Fullness, Freedom, Creativity, Beauty, etc]. Now, using these three principles as keys to discovering the very essence of the All-originating Spirit, we shall, I think, be able to form some general conceptions about that Divine Ideal—an Ideal which gives rise to the Fifth Stage of Manifestation of Spirit, the one upon which we are now preparing to enter.

We have seen that Spirit's Enjoyment of Life is necessarily [based upon] a *Reciprocal*—that is, it must have a corresponding fact [or reality] in manifestation to answer to it [to meet it every step of the way]. Without this, by the inherent law of mind, no consciousness and, consequently, no enjoyment could accrue. Therefore, by the law of continuous progression, the required Reciprocal would manifest as a being who is awakened to the consciousness of the principle [i.e., Spirit's Self-Contemplation] by which he himself comes into existence. [An analogy to this might be this: that an imaginary character becomes aware that he is being imagined; and, with this understanding (and awareness) he is then able to use that same power to imagine into existence

things in his imaginary realm. This is like being in a dream, and being aware that you are in a dream—and then using your power within the dream to create the most enjoyable scenario for yourself. One such enjoyment might be to have the sensation of flying, which some people can create in their dreams, so long as they are aware that they are dreaming].

Such an awakening cannot proceed from a comparison of one set of existing conditions with another set but only from the recognition of a Power which is independent of all conditions—that is to say, the Absolute, Independence [i.e., freedom] of Spirit. [3.2] A being thus awakened [and aware of his unity with Spirit] would be the proper correspondence of Spirit's [ever-expanding] Enjoyment of Life—at a stage not only above mechanical motion or physical vitality but even above intellectual perception of existing phenomena. This is the stage where the Spirit's Enjoyment consists in recognizing itself as the Source of all things [through the unique perceptive angle of the Individual]. This position in the Absolute would be, so to speak, the awakening of Spirit to the recognition of its own Artistic Ability [i.e., its Creative and Imaginative Power]. I use the word “Artistic” as more nearly expressing an almost ineffable idea than any other I can think of for the work of the artist approaches more closely to the act of creation *ex nihilo* [out of nothing] than any other form of human activity. [This same understanding would also apply to the creative expression of the Musician].

The work of the artist [or musician] is the expression of the self that the artist is, while that of the scientist is the comparison of facts which exist independently of his own personal expression. It is true that the realm of Art [or Music] is not without its methods of analysis but the analysis is that of the artist's own feeling and of the causes which give rise to it. These are found to contain in themselves certain principles which are fundamental to all Art but these principles are the laws of the creative action of mind rather than those of the limitations of matter. Now, if we may transfer this familiar analogy to our conception of the working of the All-

Originating Mind, we may picture It as the Great Artist giving visible expression to His [or Her] feeling by a process which—though subject to no restriction from antecedent conditions—works by a Law which is inseparable from the Feeling itself. In all respect, the Law is the Feeling, and the Feeling is the Law—the Law of Perfect Creativity.

Some such self-contemplation is the only way in which we can conceive [of manifestations possible to] the next or Fifth Stage of Spirit's Self-recognition. Having progressed as It has in the four previous stages—that is, to the production of intellectual man as its correspondence—the next step in [Spirit's] advance must be along the lines I have indicated (unless, indeed, there were a sudden and arbitrary breaking of the Law of Continuity, an eventuality which the whole Creative Process, up to now, has forbidden). Therefore, we may picture the Fifth Stage of the Self-Contemplation of Spirit as its awakening to the recognition of its own Artistic [or Creative] Ability, [an awakening to] its own absolute freedom of action and creative power [which, at this stage, can only be expressed through the individual who recognizes himself as an creative center which is one with Spirit, in nature, but independent of Spirit, in terms of its creative freedom]. In studio parlance we express this by saying that an artist is "free of his palette." But, by [virtue of] the ever-present Law of Reciprocity—through which individualized self-awareness is attained—this Self-recognition of Spirit, in the Absolute, implies a corresponding objective reality in the world of the Relative. That correspondence [of Spirit] is the manifestation of a being capable of realizing the Free Creative Artistry of Spirit, and of recognizing the same principle in himself, by recognizing that self-same principle within himself—while, at the same time, realizing the *relationship* [that exists] between the Universal Manifesting Principle and its Individual Manifestation. This, as it appears to me, must be the conception of the Divine Ideal embodied in the Fifth Stage of the progress of manifestation.

We should draw particular attention to the concluding words of the last paragraph, for if we miss the [essential] re-

lationship [that exists] between the Universal Manifesting Principle and its Individual Manifestation we have failed to realize the Principle altogether whether in the Universal or in the Individual. It is this very interaction [or the *relation* between the Universal Manifesting Principle and its Individual Manifestation] that allows each to further realize and actuate itself—and this further realization or ‘becoming’ brings about progression [or evolution]. [3.3] This relation proceeds from the principle (discussed in the opening chapter) which makes it necessary for the Universal Spirit to ever be in harmony with Itself. If this [necessary] Unity is not recognized by the individual [3.4] he cannot hold the position of [true] Reciprocity to the Originating Spirit which will enable It to recognize [its creative power, and fully enjoy its own Life and aliveness] at the higher level we are now contemplating. Rather [without adherence to the principle of Unity] the feeling engendered would be that of something at odds with Itself, producing the reverse of enjoyment [which would be suffering and discord]. This brings out the point suggested by the Scriptural injunction, “Grieve not the Spirit.” Also, the [negative] reaction of the individual [which would arise if the principle of Universal Harmony were not in operation] would necessarily give rise to a corresponding state of disharmony, though a person might not be able to define his feeling of unrest or to account for its origin. But, on the other hand, if the grand harmony of the Originating Spirit within Itself is duly regarded [and lived in accordance with, by the individual] then the individual mind would afford a fresh center from which Spirit could contemplate Itself in what I have ventured to call Its Artistic Originality—a boundless potential of Creativity [and Freedom] yet always in conformity with its own inherent Law of Unity.

This Law of Spirit’s Original Unity is a very simple one. It is Spirit’s necessary and fundamental conception of itself. By way of example, a lie is a statement that something is, when it is not; and since Spirit’s statement or conception of anything necessarily makes that thing exist, it is logically impossible for Spirit to conceive a lie. Therefore, [a quality

fundamental to the nature of] Spirit is Truth. Similarly, disease and death are the negatives of Life and therefore Spirit, as the Principle of Life [Itself], cannot admit [or entertain] disease or death in its Self-Contemplation. In like manner, since It is free to produce what It will, Spirit cannot desire the presence of repugnant forms [i.e., which It does not enjoy]—and so, one principle inherent to Its [creative] nature must be Beauty. [3.5] In this threefold Law of Truth, Life, and Beauty [and Creativity], we find the whole underlying nature of Spirit—and no action on the part of the individual can be at variance with the Originating Unity nor go against these fundamental principles of Spirit, [which are Truth, Life, and Beauty]. [Thus, it can be stated as a principle: the extent to which a person's life is at odds with, and does not conform to, the fundamental nature of Spirit—a displacement which comes about through the application of the individual's own creative power—to that extent is a person alienated from the Life of Spirit, and to that extent does he deprive himself access to his own divine attributes, such as aliveness, freedom, truth, joy, beauty, etc.]

This, as will be seen, leaves the individual absolutely unfettered (except as it may relate to his breaking up the fundamental harmony on which he himself, as included in the overall arch of creation, depends.) This certainly cannot be viewed as a limitation, for we are all free to follow the lines of our own individuality in every other direction [even in the direction which may bring harm to ourselves.] [The previous point, however, is moot since the individual cannot actuate, or even conceive of, an action that does not accord with the principle of Harmony; as such, adherence to this principle could never be conceived as a curtailment of one's individual freedom]. Thus, although the recognition of our relation to the Originating Spirit safeguards us from injuring ourselves or others it does not restrict our liberty of action nor narrow our field of development. [Rather, it supports the very core of our life, and our freedom, and it allows us to expand beyond every previous limit and self-conception].

[Thus, we come to this basic question:] “Am I trying to base my actions upon a fundamental desire for the unfoldment [and expansion] of Truth, for the increase of [my own] Livingness, and for the creation of Beauty?” Do I adhere to this [intent] as an ever-present Law of Tendency underlying [and at the root of] my thoughts [and actions]? If so, [if the answer is “yes”] then this Law [and its manifestation] will occupy precisely the same place in my Microcosm, or personal world, that it does in the Macrocosm, or great world—it being a power which is, in itself, formless but which, by reason of its presence, necessarily impresses its character upon all that the creative energy forms [or conceives of]. On this basis, the creative energy of the Universal Mind may be safely trusted to work through the specializing influence of our own thought. Therefore, we may adopt the maxim, “trust your heart’s desires” because we know that they are the movement of the Universal in ourselves, and that—being based upon our fundamental recognition of the Life, Love, and Beauty which Spirit is—their emergence must carry these same qualities [of Spirit] all the way down the line. Thus, in however small a degree [our heart’s desires] express a portion of the working of Spirit in its inherent Creativity.

This perpetual Creativity of Spirit is something we must never lose sight of; keeping this in mind, one can clearly grasp the idea of Spirit’s Self-Contemplation as the primary and all-reaching foundation of the Creative Process—not only at the initial creation of the world but at all times. The plane [and foundation] of the innermost [process of creation] is that of Pure Spirit. Therefore, at the Originating Point there is nothing for Spirit to contemplate except for Itself [and its own inherent qualities]; subsequently, this Self-Contemplation produces corresponding manifestations [in a developmental progression, with each stage founded upon, and representing an expansion of, the preceding stage]. And since Spirit’s Self-Contemplation (based upon the recognition of its own existence) must necessarily go on continually, the corresponding [and evolving] creative process

must always be at work. If this fundamental idea is clearly grasped we shall see that continual and progressive creative expression [and unfoldment] is the very essence and nature of Spirit. This is what is meant by the Affirmativeness [or Great Affirmation] of Spirit: It cannot, *per se*, act negatively, i.e., uncreatively, for by the very nature of its [ever-expanding] self-recognition such a negative action would be impossible. Of course if *we* [as individuals] act negatively then, since Spirit is always acting affirmatively, we find ourselves moving in the opposite direction to Spirit [and thereby cut ourselves off from the qualities of Spirit, which are the very qualities of our own nature]. Consequently, so long as we regard our own negative action as being affirmative, Spirit's action must appear to us as being negative. Thus, it is clear that all the negative conditions of the world have their root in [our own] negative or inverted thought [an inversion which puts us at odds with the pure Affirmation and Aliveness of Spirit]. Likewise, the more we bring our thought into harmony with the Life, Love, and Beauty—which is the true nature of Spirit—the less these inverted conditions will come to fruition, until at last they will be eliminated altogether. To accomplish this [to align our thoughts and actions with the pure positivity of Spirit, and all the qualities essential to Its nature] is our great [and noble] objective. Though the progress may be slow, it will be sure and steady if we proceed along the lines of a definite principle [and found our actions upon pure intentions]. To lay hold of these true principles [such that we can bring our lives in harmony and alignment with Infinite Spirit] is the purpose of our studies. And the primary principle we want to lay hold of is that of the Ceaseless Creativity [and ever-expanding Aliveness] of Spirit. This is what we mean when we speak of 'The Spirit of the Affirmative'— and I would ask my readers to impress this term upon their minds. Once we accept that the All-Originating Spirit is, thus, the Spirit of the Pure Affirmative [and is ever-expanding its own positive qualities, including the enjoyment of its own Aliveness], we

shall find that this [understanding] will faithfully lead us to greater and more valuable insights.

If, then, we continually keep [this notion of] the Perpetual and Progressive Creativeness of Spirit in mind, we will find support in its working as surely in ourselves as in that great cosmic forward movement which we speak of as *Evolution*. It is the same power of Evolution that is working within ourselves, with this one difference: in proportion to how much we realize Spirit's nature [and our oneness with It] do we find ourselves able to facilitate Its progress by offering more and more favorable conditions for its working. We do not add to Its force or Power for we [and all our power] are products of It; and so, we cannot generate what generates *us*. But, by providing suitable conditions, we can more and more highly specialize it [this creative power of Spirit]. This is the method of all advancement that has ever been made. We never create any force (e.g. electricity) but we provide special conditions under which the force manifests *itself* in a variety of useful and beautiful ways, revealing unsuspected possibilities, which lay hidden in the power, until brought to light by the cooperation of the Personal Factor [which allows for a specific and advanced application of a universal law].

Now it is precisely the introduction of this Personal Factor that concerns us because, through all eternity, we can only recognize things from our own center of consciousness, whether in this world or in any other. Therefore, the practical question is: "How can we, in our own case, specialize the *generic* Originating Life [Principle], which we call "Spirit"? The method of doing this is perfectly apparent when we are able to see that the principle involved is that of the Self-recognition of Spirit. We have traced the *modus operandi* of the Creative Process sufficiently far to see that the existence of the cosmos is the result of Spirit's seeing itself *in* the cosmos [or as the cosmos]—and if this be the law of the whole it must also be the law of the part. But there is this difference: so long as the normal, average relation between particles is maintained, the whole continues to subsist regardless

of what position any particular particle may be in; similarly, a fountain continues to exist regardless of whether any particular drop of water is at the bottom of the basin or at the top of the jet. This is the *generic* action which keeps the race going as a whole. But the question is, "What is going to become of ourselves?" Then, because the law of the whole is also the law of the part, we may at once say that what is wanted [in terms of the next step in Evolution] is for Spirit to *see itself in us*, in other words, to find, in us, the Reciprocal which is necessary to its Enjoyment of a certain Quality of Consciousness. Now, the fundamental consciousness of Spirit must be that of self-sustaining Life and, for the full enjoyment of this consciousness there must be a corresponding *individual* consciousness able to reciprocate it. On the part of the individual such a consciousness can only arise from the recognition that his own life is identical with that [the Life] of Spirit—not something sent forth to wander around by itself but something included in and forming part of the Greater Life. Then, by the very conditions of the case, such a contemplation on the part of the individual is nothing other than Spirit contemplating Itself from the standpoint of individual consciousness—and, thus, fulfilling the Law of the Creative Process under such specialized conditions as must logically result in the perpetuation of the individual life. It is the Law of the Universal Creative Process transferred to [i.e., operating on the level of] the individual. [Thus, when an individual contemplates his own fundamental qualities—such as aliveness, being, joy, fullness, freedom, beauty, etc.—he is replicating the Creative Process of Spirit in himself; as such, he creates himself more and more perfectly in the likeness of Spirit].

This, it seems to me, is the Divine Ideal: that of an Individuality which recognizes its Source and also recognizes the method [modus operandi] by which it [he] springs from that Source; and, thereby, is able to open up in itself [himself] a channel by which that Source can flow in uninterruptedly. Hence, from the moment this recognition takes place, the individual lives directly from [and in accord with] the Origin-

nating Life; yet, being an individual, [he lives as] *a special direct creation* and not merely as a member of a generic race. [3.6] The individual who has reached this stage of recognition finds the principle of enduring Life *within himself*. So, then, the next question is this: "In what way is this principle [of enduring Life] likely to manifest?" [And: "How might we, as individuals, come to recognize this principle within ourselves?"]

CHAPTER IV

THE MANIFESTATION OF THE LIFE PRINCIPLE

It is important to understand that what we have now reached is a principle, or a universal potential—and we have located it as the individual. However, a principle, as such, is not manifestation—manifestation is the growth [and development] proceeding *from* the principle; that is to say, some form in which the principle becomes active. At the same time we must recall that, though a form is necessary for manifestation, *the form itself* is not essential—for the same principle may manifest through a variety of different forms, just as electricity may work either through a lamp or a tram-car without, in any way, changing its inherent nature. Thus, we are brought to the conclusion that the Life-principle [which is one with the Forming principle] must always provide itself with a body in which to function, though it does not follow that this body must [have or adhere to any particular form, nor] always be of the same chemical constitution as the body we now possess. We might well imagine some distant planet where the chemical combinations which we have on earth did not apply there; but if the essential life-principle of any individual were transported to that planet, then, by the Law of the Creative Process, it would proceed to clothe itself with a material body drawn from the constituents and substance of that planet. Thus, the individuality produced there would be quite at home (for all his surroundings would be perfectly natural to him) however different those laws of Nature might be from the laws we know of here. [4.1]

In regards to such a conception, it is important to understand the two leading principles which we have previously considered: the first is the power of Spirit to create *ex nihilo* [something out of nothing; something with no preceding conditions]; the second is the individual's recognition of the basic principle of Unity which affords permanence and solid-

ity to the frame of Nature. In accordance with the former [principle], the Self-Recognizing Life-principle could produce any sort of body it chose; and by the latter [principle] it would be led to produce one in harmony with the natural order of the particular planet [or dimension], thus making all the facts of that order solid realities to the individual—and himself a solid and natural being to the other inhabitants of that world. But this would not do away with the individual's knowledge of how he got there; and so, supposing that he has realized his identity [or oneness] with the Universal Life-Principle—sufficiently enough to consciously control the projection of his own body—he could thus, at will, disintegrate the body which accorded with the conditions of one planet [or dimension] and constitute a body in accord, just as harmoniously, with the conditions of another. Thus, he could function on any number of planets [or planes] as a perfectly natural being on each of them. He would, in all respects, resemble the other inhabitants with one all-important exception—that since he had attained unity with the Creative Principle he would not be confined, as such, by the [given] laws of matter. [Essentially, he (or his consciousness) would be operating on a higher dimension, and in a greater state of freedom, where his consciousness was not bound by, or limited to, matter].

Anyone who should attain such a power could only do so by his realization of the all-embracing Unity of Spirit as being the Foundation of all things; and, [accordingly,] this constituting the basis of his own extended powers, he would be the last to controvert his own basic principle by employing his powers in such a way as to disturb the natural course of evolution (in the world where he was). He might use them [his powers] to help forward the evolution of others in that world [in a way consistent with the laws governing that particular stage] but he would certainly never disturb the evolutionary process—for he would always act in accordance with the tenet, “Order is Heaven's First Law.”

Our object, however, is not to transport ourselves to other planets but to get the best out of this one—yet we shall

not get the best out of this one until we realize that the power which will enable us to do so is so absolutely universal and fundamental that its application in this world is precisely the same as in any other. [And, it is a power, as such, which is not bound, subject to, or determined by, anything existing in the material dimension]. That is why I have stated it as a general proposition applicable to all worlds.

As this principle is universal [i.e., operating in the same way, in all places, and at all times] there is no reason why we should postpone its application till we find ourselves in another world; the best place and time to begin is Here and Now. The starting-point is not in time or locality but in our mode of Thought [i.e., our state of consciousness]. If we realize that this Point of Origination is Spirit's power to produce something out of nothing, and that it does this in accordance with the natural order of the substance of the particular world in which it is working, then the spiritual "I" [or 'I-Am-ness'] in ourselves—which is one with the Universal Spirit [and the Universal sense of "I AM"]—should be able to, a) harmoniously combine the working of spiritual and physical laws in its own body as to keep it in perfect health [and also to regenerate organs or limbs, as needed], b) carry this process further and renew the body itself, thus eradicating the effects of old age, and c) carry the process still further and perpetuate this renewed body as long as the individual might desire it. [Or, create a body out of new constituents, such as a body of light, which is more capable of expressing the qualities of Spirit, and which is not subject to the same limitations as the human body].

If the student tells this to one of his average acquaintances (who has never given any thought to these things) his friend will undoubtedly exclaim, "Tommy rot!"—or perhaps he will use a stronger expletive. He will base his reaction [in accord with his limited conditioning and his] appeal to the past experience of all mankind; his argument will be founded upon the assumption that what has not been [confirmed and validated] in the past cannot occur in the future. However, he does not apply the same argument to aeronau-

tics; and he is quite oblivious of the fact that the Sacred Volume which he is inclined to reference [i.e., the Bible] contains promises of these very things [i.e., of things yet to come which are, not founded upon what has occurred in the past]. The really earnest student must never forget the maxim that “Principle is not bound by Precedent.” If it were, we should still be confined to the same conditions as our ancient ancestors.

To use the Creative Process we must *affirm* the Creative Power, that is, we must go back to the beginning [or starting-point] of the series which is Pure Spirit [and the original cause of all conditions]. And we must remember that this starting-point is now [and always] to be found *in ourselves*, for this is what distinguishes the individual Creative Process from the cosmic [or generic] one. This is where it is important to realizing [that there is] only ONE Originating Power, and not two interacting powers. This means that we do not derive our power from any existing polarity [which is part of a secondary cause or condition], but [through our ability to direct that one Power we are able to] establish [new] polarities which will start secondary causations (along the lines which we thus determine). This, also, is where it is important to recognize that the only possible originating movement of Spirit must be Self-Contemplation, for this shows us that we do not have to contemplate [or assign causative value to] existing conditions but [only] the Divine Ideal—and that this contemplation [or recognition] of the Divine Ideal of Man [and of man being a creative center of Spirit, replete with every quality inherent to Spirit] is the Self-Contemplation of Spirit from the standpoint of Human Individuality.

The question then arises: “If these principles are true, why are we not demonstrating them [i.e., applying them in a way that is beneficial and in accord with Spirit]?” [4.2] Well, when our fundamental principle is obviously correct and yet we do not get the proper results the only inference is that somewhere or other we have introduced [a third factor] something which works against the fundamental principle [and neutralizes its power or reverses its effect]; we have in-

roduced something not inherent in the principle itself, which therefore owes its presence to some [unwitting] action of our own. [We, in the position of individual creative centers, able to direct the operation of the Infinite Creative Power, have unwittingly created something which limits our conscious access to Spirit, and effectively cuts us off from the enjoyment of our inherent qualities.] Now, the error consists in the belief that the Creative Power [expressing itself through us] is limited by the material in which it works [i.e., by prior conditions]. If this is the case, then you have to calculate the resistance offered by the material. However, by the terms [or principles] of the Creative Process, this resistance does not really exist [for nothing can oppose or limit the Infinite Creative Power]; thus, you have no basis of calculation at all [and the only resistance that exists is your belief in a resistance, but not in any actual resistance]. This is why it is so important to remember that the Creative Process is the action of a Single Power and that the interaction of two opposite polarities comes into play at a later stage—and [this subsequent polarity] is not creative but merely distributive. Thus, it [the polarity] localizes the Energy already proceeding from the Single Power. This is a fundamental truth which we should never lose sight of. So long as we fail to see this truth we necessarily limit the Creative Power by the material in which it works—and, in practice, we do this by referring to past experience as our only standard of judgment. We are measuring the Fifth Kingdom by the standard of the Fourth as though we should say that an intellectual man—a being of the Fourth Kingdom—should be limited by the conditions which apply to the First or Mineral Kingdom. Or, to use Scriptural language, we could say that such an approach is like seeking the Living among the dead.

At the present time, a new order of experience is beginning to open out to us and there are an increasing number of well-authenticated instances of the cure of disease by the invisible power of Spirit. The facts are now too patent to be denied. Now what we want [and are in need of] is a better knowledge of the power which accounts for them [these

Spirit-based healings]. For if this beginning [Spirit's initial act of Creation] is with us now, by what reason can we limit it? The difference between the healing of disease, the renewal of the entire organism, and the perpetuation of life, is only a difference of degree and not of kind. [They are all expressions of the Infinite Power of Life, which is not limited by circumstances or conditions]. Thus, the actual experience of an increasing number of people shows us the working of a principle of which reason cannot set a limit.

If we get the steps of the Creative Process clearly into our minds we shall see why we have hitherto had such meager results:

- ◆ Spirit creates by Self-contemplation; Therefore, what It contemplates Itself as being that [is what] It becomes.
- ◆ You are individualized Spirit; Therefore, what you contemplate as the Law of your being becomes the Law of your being.

Hence, if you contemplate [and believe in, and base your thinking upon] a Law of Death—arising out of the Forces of the Material, reacting against the Power of Spirit, and overcoming it—you impress this mode of self-recognition upon Spirit in yourself. Of course you cannot alter Spirit's inherent nature but you can cause it to work under negative conditions and thus make it produce negative results so far as you, and your life conditions, are concerned. But, if you employ the Creative Process correctly [in accordance with natural law and the nature of Spirit Itself] and contemplate a Law of Life as inherent in the very Being of Spirit and, therefore, inherent in your spirit and being—and also contemplate the forces of the Material as practically non-existent in [or incidental to] the Creative Process (because they are products of it and not causes) you will impress a corresponding conception upon Spirit which, by the Law of Reciprocity, thus enters into [Spirit's] self-contemplation along *these* lines from the standpoint of your

own individuality. Then, by the nature of the Creative Process, a corresponding externalization would result. [Accordingly, Spirit will create external expression through you and your life, bringing to fruition, and full expression, all the qualities which are inherent to Spirit's own nature—such as love, joy, fullness, freedom, wonder, and beauty.] Thus our initial question (“How did anything come into existence at all?”) brings us to the recognition of a Law of Life which each of us may specialize [and direct] for ourselves—and the degree to which we specialize it, we shall find the Creative Principle at work within us. Unerringly [and to the extent that we become conscious of our unity with It and allow It to enter our lives] It builds up a healthier and happier [and more life-affirming] life [or personhood] in mind, body, and circumstances.

As part of this process [of contemplating the Universal Law of Life in, and as, our essential self] we must learn to distinguish the vehicles of Spirit from Spirit Itself—for the distinction has very important bearings [or ramifications]. What distinguishes the vehicles [of Spirit] from Spirit Itself is the Law of Growth [i.e., the law of the ever-expanding expression of Spirit in form; and the continual movement of Spirit toward a greater and fuller enjoyment of itself and Its qualities]. Spirit is the Formless [or form-engendering] principle of Life; the vehicle is any given form [or manifestation] in [or through] which this principle functions. Now the vehicle is a projection by Spirit of substance coordinate [i.e., in correspondence] with the natural order of the plane on which the vehicle functions; therefore it [Spirit's individualized form or vehicle] must be built up in conformity with that order. This building up is what we speak of as *growth* [or evolution through form]. Since the principle which causes the growth is the individualized Spirit [i.e., Spirit's vitalizing function expressing Itself through, and as, the essential nature of the individual], the rate at which the growth progresses depends upon the amount of vitalizing energy Spirit puts into it—and the amount of vitalizing energy depends

upon the degree to which the individualized Spirit appreciates [and is able to embrace] its own livingness. And, ultimately, the degree of this appreciation [and acceptance] will depend on the quality [and depth] of the individual's perception of [and openness to] the Great, All-Originating Spirit as reflecting Itself in him—thus making his contemplation of Spirit nothing other than the Creative Self-Contemplation of Spirit [in all its purity and power] proceeding from an individual and personal center. [In sum, we are talking about the expanded state of the individual's consciousness and how closely that consciousness is aligned with the pure, life-affirming, limitless, nature of Spirit].

[In our inquiry] we must not disregard the Law of Growth— [which operates in and through] the vehicle [or individual]—from our conception of the working of Spirit. We must bear in mind that the vehicle has nothing to say in the matter—for it is simply a projection of Spirit. And, because of this very reason, its formation will be slow or rapid in exact proportion to the individual spirit's vitalizing conception [which is based upon his conviction, and certainty of belief (where no unconscious beliefs undermine his conscious intent); and the conscious realization of his inherent oneness with the Infinite Spirit of Life]. We could imagine a degree of vitalizing conception that would produce the corresponding form instantaneously but, at present, we must allow for the weakness of our spiritual power [and lack of certainty about our own creative power]—not as thinking it [our power], by any means, incapable of accomplishing its object but as being far slower in operation now than we hope to see it in the future. [And it brings about results more slowly, if at all, due to the limits imposed upon it by its present conditioning and it being undermined by deep-seated, unconscious beliefs which undermine and neutralize our conscious intentions.] Therefore, we must not allow ourselves to be discouraged but must hold to [and work with] our [present level of] thought knowing that it is doing its creative work and that the corresponding growth is slowly but surely taking place; thus we should follow the Divine

precept that men ought always to pray and not to faint. [That people should always affirm their conscious unity with Spirit and their highest self—and consciously align their lives with Spirit, and not let their lives be determined by unconscious, low-level thoughts.] Gradually, as we gain experience along this new way of thinking [which based upon our conscious union with Spirit and not upon our past conditioning and unconsciousness] our confidence in the power of the Spirit [and our access to it] will increase and we shall be less inclined to approach life from the negative side of things—thus, the hindrances to the inflow of the Originating Spirit will be removed more and more and greater and greater results [i.e., and a greater enjoyment of life] will be obtained.

If we would have clarity on the subject of Manifestation we should remember its threefold nature: first, the General Life-Principle [of Infinite Spirit]; second, the localization of this principle in the Individual; and third, the Growth of the Vehicle as it is projected by the individualized spirit, [which develops more fully] with more [energy] and [less so with] less energy [through an evolutionary process]. It [manifestation, the descent of Spirit into matter] is a sequence of progressive condensation [or contraction] from the Undifferentiated Universal Spirit to the ultimate and outermost vehicle. This truth is captured in the esoteric maxim that “Matter is Spirit at its lowest level.”

The forms thus produced [by Spirit] are always in perfect accord with the general order of Nature (on the particular plane where they occur) and are, therefore, wholly different from forms temporarily consolidated out of material drawn from other living organisms [such as might occur with ghosts or spiritual entities]. These phantasmal bodies are held together solely by an act of concentrated volition [or individual will] and can, therefore, only be maintained for a short period of time and with effort, while the body which the individualized spirit, or ‘I’ [the inmost principle of being] builds for itself [known as the ‘spiritual body’ or ‘subtle body’] is produced by a perfectly natural process [in accord with the

laws and progressive order of Spirit] and, therefore, does not require any effort to sustain. This is because it [the physical body] is kept in touch with the whole system of the planet by the continuous and effortless action of the individual's subconscious [or subjective] mind. [Thus, the physical body, being a natural product of Spirit's evolution in form, remains in place without having to be willed by the individual; whereas a ghost-like body, separate from the same process, does not garner support from the subconscious mind and must, therefore, be sustained by the conscious volition of the individual].

This is where the action of the subconscious [or subjective] mind as the builder [and sustainer] of the body comes in. The subconscious [subjective] mind acts in accordance with the aggregate of suggestion impressed upon it by the conscious [or objective] mind [which is founded upon the generic conditioning of the race]; and if this suggestion is in perfect harmony with the physical laws of the planet then a corresponding building by the subconscious [or subjective] mind will take place—and this is a process which, so far from implying any effort, consists rather in a restful sense of unity with Nature. [4.3]

The Soul of Nature can be seen as the Universal Subconscious Mind and It holds the same place in the cosmos that the subconscious mind holds in ourselves. If, to [one's] sense of union with the Soul of Nature there be superadded a sense of union with the All-Creating Spirit (from which the Soul of Nature flows) then, through the medium of the individual's subconscious mind, such specialized effects can be produced in his body so as to transcend his past experiences without in any way violating the order of the universe. The Old Law was the manifestation of the Principle of Life working under constricted conditions [and completely determined the mass-conditioned belief of what is possible for a human being]; the New Law is the manifestation of the same Principle working under expanded conditions [which come about by new beliefs of what is possible]. Thus, though God never changes, we are said to “increase with

the increase of God.” [In other words, God’s bounty and givingness is unlimited; we increase in everything (livingness, love, power, fullness, freedom, joy, beauty, etc.) to the extent that we can increase, or can more perfectly open our own life (and consciousness) to the Infinite Life of Spirit. In common parlance we could put it like this: if we approach the ocean with a small cup, and only leave with a small cup of water, we cannot then say that the ocean was not bountiful, that the ocean held back from giving to us. What we need do is approach the ocean with a bigger cup. Or, perhaps, throw our single cup into the ocean and let it be perpetually filled].

CHAPTER V

THE PERSONAL FACTOR

As we have already discussed, the presence of a single, all-embracing Cosmic Mind [and an all-encompassing Unity] is an absolute necessity for the existence of any creation whatsoever. The reason being that if each individual mind acted as an entirely separate center of perception—not linked to all other minds by a common ground of shared consciousness (which was independent of all individual action)—then no two persons would see the same thing at the same time [or in the same way]. In fact, no two individuals would be conscious of living in the same world. In such a case, there would be no common standard upon which to refer our sensations [or live, or evolve as individuals]. Indeed, we would come into existence with no consciousness of our surroundings except that which we could form by our own unaided thought and—according to the hypothesis of there being no standard [or agreed upon basis] by which to form our thoughts—we could not form any conception of the world at all. Consequently, we would have no recognition of our own existence. The confusion of thought involved, even in supposing such a condition, shows it to be perfectly inconceivable. Simple reasoning tells us that such a creation would be self-contradictory and self-destructive [and would not bring about a creation at all]. On this account, it is clear that our own existence, and that of the world around us, necessarily implies the presence of a Universal Mind, acting along certain *fixed lines of its own* which establishes the basis for the working of all individual minds. This paramount action of the Universal Mind sets an unchangeable standard upon which all individual mental action [and the states of consciousness upon which they are based] must eventually be measured. Therefore, our chief concern is to ascertain [the nature of] this [Universal] Standard [which underlies all individual thought and action] so as to make it the basis of our own [life and] action. [That

which is the basis of all life, the All-Embracing Life of Spirit, should be ascertained and made the basis of our individual lives. This indeed is the prescription for the ultimate joy, love, happiness, fulfillment, and freedom of the individual].

If the independent existence of a common standard of reference is necessary for our self-recognition—simply as inhabitants of the world we live in—then *a fortiori* [“with still greater reason”] a common standard of reference is necessary for our recognition of the unique place we hold in the Creative Order. [That recognition is able to take place] by the introduction of a the Personal Factor [which comes about by exerting our independent consciousness in ways which are greater and more expanded than the race-conditioned level of consciousness which we, as human beings, have inherited]. Without our introduction of the Personal Factor, the possibilities [and potentials] contained in the great Cosmic Laws would remain undeveloped and the Self-Contemplation of Spirit, *per se*, could never reach those infinite unfoldments [or potentials] of which [it aspires and of which] it is ultimately capable.

The evolution [and realization] of the Personal Factor is, therefore, the subject which is most relevant to our concern. Regardless of what theories we may hold (even those which are contrary to each other) we formulate these theories in accord with the same cosmic environment; that is to say, our minds all act in accordance with certain generic laws [or principles] which underlie all our individual diversities of thought and feeling. [5.1] This is an inherent principle applicable to all humanity [and its diversity]. [5.2] However, with the Personal Factor the case is different: a standard is still necessary but we are not made so as to conform to it [a personal standard] automatically. The very conception of automatic conformity to a *personal* standard is self-contradictory for it does away with the very thing that constitutes the nature of the person, namely, the freedom of volition, the use of the powers of *initiative* and *selection*. For this reason, conformity to a Personal Standard [which is *other than* the non-personal, generic standard] [5.3] must be

a matter of choice; in other words, it rests with each individual to form his own conception of a Personal Standard. [Of course, a person must be aware of the possibility of his consciously adopting a Personal Standard; otherwise he will simply live his life in unconscious compliance to the generic standard of the race]. This liberty [of choosing our own standard], however, carries with it the inevitable result that we shall bring into manifestation the *conditions* corresponding to the sort of individuality [or human beingness] we accept as our normal standard.

I would like to draw attention to the words “Normal Standard.” What we shall eventually attain [and become] is not what we merely wish for [or desire] but what we regard as normal [and what we believe to be true]. The reason is that since we subconsciously know ourselves to be based upon the inherent Law of the Universal Mind we feel, whether we can reason it out or not, that we cannot force the All-producing Mind to work contrary to its own inherent qualities. Therefore, we intuitively recognize that we cannot transcend the sort of individuality [or human beingness] which is normal according to the Law of Universal Mind. This conception [of what we feel to be normal] is always rests as the foundation or backdrop of our thoughts and we cannot get away from it for the simple reason that it is inherent to our mental constitution. Our mind is itself a product of the Creative Process—and to suppose that we, as individuals, could transcend the possibilities contained in the Originating Mind would involve the absurdity of supposing that we can get the greater out of the lesser.

Nevertheless, there are some who try to do this and their position is as follows: they say, in effect, ‘I want to transcend the standard of humanity as I see it around me—but this is the normal standard according to the Law of the Universe—therefore, I have to get above the Law of the Universe. Consequently, I cannot draw the necessary power from that Law and so there is nowhere else to get it [this higher power] except from myself.’ Thus the aspirant is thrown back upon his own individual will as the ultimate [redemptive] power with

the result that the onus lies on his willpower to concentrate a force sufficient to overcome the Law of the Universe. Thus, [in his life] there is a continual presence or sense of [having to] struggle against a tremendous opposing force and, as a consequence, he is continually subjecting himself to a strain which grows more and more intense as he realizes the magnitude of the force against which he is contending [and the utter hopelessness of his position]. Then, as he begins to realize the inequality of the struggle, he seeks the help of some extraneous aid. So he falls back on various expedients [or methods], all of which have this in common: they ultimately involve invoking the assistance of other individualities [who may be human or divine]. Thus, our aspirant does not see that this involves the same error which brought him to his present straits—the error, namely, of supposing that any individuality can develop a power greater than that of the source from which itself proceeds. The error is a radical one and, therefore, all efforts based upon it are fore-doomed to ultimate failure, whether they take the form of reliance on personal force of will, magical rites, austerities practiced against the body, attempts by abnormal concentration to absorb the individual in the universal, the invocation of spirits, [petitioning the help of some Higher Power] or any other method. The same error is inherent to them all—[the error in thinking] that the lesser [or ~~part~~ ~~is~~ ~~greater~~ ~~than~~ ~~the~~ ~~whole~~] of transcending the present conditions of humanity does not necessarily imply the idea of transcending the normal law of humanity. The mistake we have hitherto made has been in fixing the Normal Standard [or Human Standard] too low and in the taking of our past experiences as measuring the ultimate possibilities of the race [and ourselves]. Our freedom consists in our ability to form our own conception of the Normal Human Standard—one which is only subject to the conditions arising out of the inherent Law of the Universal Mind [and not bound to any standard from the past]. And so, the whole thing resolves itself into the question: ‘What are those fundamental conditions?’ [‘Those conditions which are universally appli-

cable and not limited to, or by, past conditions or standards?'] The Law is that we cannot transcend the Normal—therefore comes the question, 'What is the Normal?' [We might also ask: "Why have we come to embrace this standard as 'normal'? Now knowing that this standard, though 'normal,' is still very low, what prevents us from letting go of this normal standard and embracing a higher one?]

I have endeavored to answer this question in the chapter on the 'Divine Ideal,' but since this is the crucial point of the whole subject we may devote some further attention to it. The Normal Standard of the Personal [or the Normal Human Standard] must necessarily be the reproduction, in the Individual, of what the Universal Mind is in itself because, by the nature of the Creative Process, this standard results from Spirit's Self-Contemplation at the stage where its recognition is turned toward its own power of *initiative* and *selection*. At this stage Spirit's Self-Recognition has passed beyond that of [generic] Self-Expression, through a mere Law of Averages, into the recognition of what I have ventured to call its 'Artistic Ability.' And, as we have seen, that Self-Recognition, at any stage, can only be attained by the realization of a *relation* stimulating [or engendering] that particular sort of consciousness [which is a reciprocal form of expression]. It follows then, that to actuate this further advance, expression through individuals of a corresponding type is a necessity. Then, by the Law of Reciprocity, such beings must possess powers similar to those contemplated in itself by the Originating Spirit; in other words, they [the individuals] must be, in their own sphere, the image and likeness of Spirit as it sees Itself. xxx

Now we have seen that the All-Creating Spirit necessarily possesses the powers of *initiative* and *selection*. These we may call its *active* properties—the summation of what it *does*. But what any power *does* depends on what it is for the simple reason that it cannot give out [or express] what it does not contain. Therefore, behind the initiative and selective power of Spirit we must find what Spirit is, namely,

what are its *substantive* properties. To begin with, it must be Life [and Life-Giving; the source of all life]. [And prior to this, it must Be, it must Exist.] Then, because it is Life, it must be Love because as the undifferentiated Principle of Life it cannot do otherwise than tend to the fuller development of life in each individual—and the pure motive of giving greater enjoyment of life is Love. Then, because it is Life guided by Love, it must also be Light [or Pure Awareness], that is to say, the primary all-inclusive perception of boundless manifestations yet to be. Then, from this, proceeds Power [i.e., the Absolute Freedom to be, act, and create] because there is no opposing force at the level of Pure Spirit. Therefore, Life urged forward by Love, or the desire for recognition [i.e., the desire of Spirit to know itself more fully], and by Light—or the pure perception of the Law of Infinite Possibility—must necessarily produce Creative Power [and its expression] for the simple reason that under these conditions [i.e., Spirit having this nature] it could not stop short of action, for that would be the denial of the Life, Love, and Light which it is. Then, because Spirit is Life, Love, Light, and Power [or Creative Freedom], it is also Peace [or Harmony]—again for a very simple reason that being the Spirit of the Whole it cannot set one part against another, for that would be to destroy its very wholeness. [As such, it must also be Complete, which means it is Perfect, Whole, Full, All-Encompassing, All-Embracing, and of the nature of Fulfillment and Satisfaction]. Next, Spirit must be Beauty because, on the same principle of Wholeness [or Harmonious Unity], it must duly proportion every part [of its creation] to every other part—and the due proportioning of all parts is Beauty. And lastly, Spirit must be Joy because, working along these lines, it cannot do otherwise than find pleasure in the self-expression which its work [and its own nature] affords. And, in contemplation of the limitlessness of the Creative Process, by which each stage of evolution is realized—however excellent—it is still the stepping-stone to something yet more excellent, and so on, in everlasting progression.

For these reasons, we may sum up the Substantive Being of the All-Originating Spirit as [Infinite] Life, Love, Light [Awareness], Power [Freedom], [Creativity], Peace, [Fullness], Beauty, and Joy—and its Active Power as that of Initiative and Selection. These, therefore, constitute the basic laws of the underlying universal mentality [or consciousness] which sets the Standard of Normal Person—a standard which, when seen in this light, transcends the utmost scope of our thought, for it is nothing other than the Spirit of the Infinite Affirmative conceived in Human Individuality or Personhood]. This standard is, therefore, that of the Universal Spirit itself reproduced in Human Individuality by the same Law of Reciprocity which we have found to be the fundamental law of the Creative Process—only now we are tracing the action of this Law in the Fifth Kingdom instead of in the Fourth.

This Standard, then, we may call the Universal Principle of Humanity. Having now traced the successive steps by which it is reached (from the first cosmic movement of Spirit, in the formation of the primary nebula, to the present) we need not go over old ground and may henceforward take this Divine Principle of Humanity as our Normal Standard, and make it the starting point for our further evolution. But how are we to do this? Simply by using the one method of Creative Process which is the Self-Contemplation of Spirit. We now know ourselves to be Reciprocals of the Divine Spirit, centers in which It finds a fresh standpoint [or starting-point] for Self-Contemplation: and so, the way to rise to the heights of this Great Pattern is by contemplating it as [or fully considering it to be] the Normal Standard of our own Individuality.

One should note that the Pattern thus set before us is Universal. It is the embodiment of all the great principles of the Affirmative and, so, in no way interferes with our own particular individuality—that is something built up upon this foundation, some addition affording the differentiating medium through which this unifying Principle finds variety of expression. Therefore, we need be under no apprehension

lest [we think that] by resting upon this Pattern we should become less ourselves. On the contrary, the recognition of it sets us at liberty to become more fully ourselves because we know that we are basing our development not upon the strength of our own unaided will [nor upon our own conceptual self-image] nor upon any sort of extraneous help, but upon the Universal Law itself, which is manifesting through us in the proper sequence of the Creative Order. Thus, we are still dealing with Universal principles yet the principle by which we are now working is the Universal Principle of Individuality [or that which is Personal].

I wish the student to understand this idea very clearly because this is really the crux of the passage from the Fourth Kingdom into the Fifth. The great problem of the future of evolution is the introduction of the Personal Factor [one which views Individuality higher than the present view]—and the reason why this is so is very simple when we see it. To take a thought from my own ‘Doré Lectures’ we may put it in this way: In former days no one thought of building ships of iron because iron does not float. Yet, now, ships are seldom built of anything else though the relative specific gravities of iron and water remain unchanged. What has changed is the Personal Factor [i.e., the way we have come to use iron]. It has expanded to a more intelligent perception of the law of flotation. Now see that wood floats and iron sinks (both of them by the same principle working under opposite conditions); however, according to the law—namely, that anything will float which bulk for bulk is lighter than the volume of water displaced by it—and, by including in our calculations the displacement of the vessel as well as the specific gravity of the material, we now make iron float by the very same law by which it sinks. This example shows that the function of the Personal Factor is to analyze the manifestations of Law which are spontaneously afforded by Nature and to discover the Universal Affirmative Principle which lies hidden within them—and then, by the exercise of our powers of Initiative and Selection, to provide such specialized conditions that will enable the Universal Principle to

work in perfectly new ways, transcending anything in our past experience. This is how all progress has been achieved up to the present and this is the way in which all progress must be achieved in the future. Now, for the purpose of evolution or growth from within, we must transfer the method to the spiritual plane.

The function, then, of the Personal Factor in the Creative Order is to provide specialized conditions by the use of the powers of Selection and Initiative—a truth indicated by the maxim “Nature unaided fails” [i.e., fails to evolve past its own conditions]. The difficulty in this case is that if enhanced powers were attained by the whole population of the world, without any common basis for their use, their promiscuous [wayward] exercise could only result in chaotic confusion and the destruction of the entire race. To introduce the creative power of the Individual—and at the same time avoid converting it into a devastating flood [of destruction]—is the great problem of the transition from the Fourth Kingdom into the Fifth. For this purpose it becomes necessary to have a Standard of the Personal Factor independent of any individual conceptions. Earlier we found, that in order for us to attain self-consciousness at all it was a necessity that there should be a Universal Mind as the *generic* basis of all individual mentality [consciousness]; however, in regard to the generic build of mind the conformity is necessarily automatic while in regard to the specializing process, the fact that the essence of that process is Selection and Initiative, renders it impossible for the conformity to the Standard of the Personal [Individuality] to be automatic. The very nature of the thing makes it a matter of individual choice.

Now, a Standard of the Personal independent of individual conceptions must be the *essence* of Human Individuality and must be distinguished from individual idiosyncrasies [i.e., ‘one’s personality’]; this can, therefore, be nothing other than the Creative Life, Love, Beauty, etc., viewed as a Divine Individuality. By identifying ourselves [with this Universal Standard of Individuality] we eliminate all possibility of conflict with other personalities based on the

same fundamental recognition. In addition, the very universality of this Standard allows free play to all our particular idiosyncrasies while at the same time preventing them from antagonizing the fundamental principles to which we have found that the Self-Contemplation of the Originating Spirit must necessarily give rise. In this way we attain a Standard of Measurement for our own powers. If we recognize no such Standard, our development of spiritual powers, our discovery of the immense possibilities hidden in the inner laws of Nature, and of our own being can only become a scourge to ourselves and others—and it is for this reason that these secrets are so jealously guarded by those who know them and why, over the entrance to the temple are written the words, *Eskato Bebeloi*—“Hence ye Profane.” [5.4]

If we recognize and accept this Standard of Measurement then we need never fear our discovery of hidden powers either in ourselves or in Nature for, on this basis, it becomes impossible for us to misuse these powers. That is why all systematic teaching on this subject begins with instruction regarding the Creative Order of the Cosmos and then proceeds to exhibit the same Order as reproduced on the plane of the Individual, thus affording a fresh starting-point for the Creative Process by the introduction of Individual Initiative and Selection. This is the doctrine of the Macrocosm and the Microcosm. And the transition from the generic working of the Creative Spirit in the Cosmos to its specific working in the Individual is what is meant by the Doctrine of the Octave. [5.5]

CHAPTER VI

THE DIVINE STANDARD OF INDIVIDUALITY

We have now got some general idea as to the place that the Personal Factor holds in the Creative Order—and so the next question is: ‘How does this affect us?’ [Or, ‘How do we make beneficial use of this knowledge?’] The answer is: if we have grasped the fundamental fact that the active [or creative] power of the Creative Process is the Self-Contemplation of Spirit and if we also see—because we are miniature reproductions of the Original Spirit—that our contemplation of It [Spirit] becomes Its contemplation of Itself, from the standpoint of our own individuality, then, having grasped these fundamental conceptions, it follows that our process for developing power [or any divine quality] is to contemplate the Originating Spirit as the source of the power [or divine quality] we want to develop. And here we must guard against a mistake which people often make when looking to Spirit as the source of power: We are apt to regard it as fickle, as sometimes giving and sometimes withholding power, and consequently we are never sure which way it will act. By this mistaken belief we make Spirit contemplate itself as having no definite [course of] action at all—as a plus and minus which mutually cancel each other—and, therefore, by the Law of the Creative Process, no result can be expected. The mistake consists in regarding the power as something separate from the Spirit—whereas, by the analysis of the Creative Process, which we have now made, we see that Spirit itself is the Power because the Power comes into existence only through Spirit’s Self-Contemplation. The logical inference from this is that by contemplating Spirit as the Power, and *vice versa*—by contemplating the Power as Spirit—a similar power is being generated in ourselves. [6.1]

Again, an important conclusion follows from this, which is: to generate any *particular sort* of power we should con-

template it in the abstract [as a principle] rather than as applied to a particular set of circumstances. The circumstances may indicate the sort of power we want but they do not help us to generate it—rather, [due to our adherence to a limited specificity] they impress us with a sense of something contrary to the Power, something which has to be overcome by it. Therefore, we should endeavor to dwell on the Power, *in itself*, and bring ourselves into touch with it in its limitless infinitude.

It is here that we begin to realize the benefit of a Divine Standard of Human Individuality. That [Standard] is also an Infinite Principle [6.2]—and by identifying ourselves with it, we bring to bear upon the abstract conception of infinite Impersonal Power a corresponding conception of Infinite Individuality, and thereby import the Personal Factor which is able *to use* the Power without imposing any strain upon ourselves. We know that, by the very nature of the Creative Process, we are one with the Originating Spirit and therefore one with all the principles of its Being and, consequently, one with its Infinite Personalness. Therefore, our contemplation of it as the Power which we want gives us the power to use that Power.

This is the Self-Contemplation of Spirit employed from the individual standpoint for [the purpose of] generating power. Then comes the application of the power thus generated. However, we must bear in mind that there is only one Creative Process—that of the Self-Contemplation of Spirit—and, therefore, the way to use this process for the application of the power is to contemplate ourselves as [being] surrounded by the conditions which we want to produce. This does not mean that we are to lay down a hard and fast pattern of the conditions and strenuously endeavor to compel the Power to conform its working to every detail of our mental picture—for to do so would be to hinder its working and to exhaust ourselves. What we want to dwell upon is the idea of an Infinite Power [as the source of our own being, and as] producing the happiness we desire. And, because this Power is also the Forming Power of the uni-

verse, trusting it to give that form to conditions [or outer circumstances] which will most perfectly suit to produce the particular state of consciousness we desire.

Thus, neither on the side of in-drawing [receiving of this power from Spirit] nor of out-giving [our personal use of this Power] is there any constraining of the Power. In both cases there is an initiative and selective action on the part of the individual: for the generating of power he takes the initiative of invoking It [Spirit/Power] by contemplation and he makes selection of the sort of power [he wants] to invoke; while on the giving-out [or use of this power] he makes selection of the purpose for which the Power is to be employed and takes the initiative, by his thought, of directing the Power to that purpose. He thus fulfils the fundamental requirements of the Creative Process by exercising Spirit's inherent faculties of initiative and selection, by means of its inherent method—namely, Self-Contemplation. The whole action is identical, in kind, with that which produces the cosmos and it is now repeated in miniature for the particular world of the individual. However, we must remember that this miniature reproduction of the Creative Process is based upon the great fundamental principles inherent in the Universal Mind and cannot be dissociated from them without involving a conception of the individual which will, ultimately, prove to be self-destructive, because it cuts away [is contrary to] the foundation on which his individuality rests.

It will, therefore, be seen that any individuality based upon the fundamental Standard of the Person [or Individual], thus involved in [founded upon] the Universal Mind, has reached the basic principle of union with the Originating Spirit itself. We are, therefore, correct in saying that union is attained through, or by means of, this Standard of the Person [or Individual]. This is a great truth which, in all ages, has been set forth under a variety of symbolic statements—and though it is a truth which is often misunderstood (and which continues to be misunderstood)—owing to the inherent vitality of the idea itself, even a partial apprehension of it produces a corresponding measure of good results. This fal-

ling short has been occasioned [or accompanied] by the failure [of the individual] to recognize an Eternal Principle underlying the particular statements—in a word, the failure to understand the essence of what we are discussing. All *principles* are eternal in themselves and this is what distinguishes them from their particular manifestations; [thus they can be seen] as laws determined by temporary and local conditions.

If then, we would reach the root of the matter, we must penetrate through all verbal statements to [reach] an Eternal Principle—one which is as active now as ever in the past and one which is as available to us as to any who have gone before us. Therefore, when we discern an Eternal and Universal Principle of Human Individuality as necessarily involved in the Essential Being of the Originating Universal Spirit—*Filius in gremio Patris*—we have discovered the true Normal Standard of the Individual. Then, because this standard is nothing other than the principle of Individuality [itself] expanded to infinitude, there is no limit to the expansion which we ourselves may attain by the operation of this principle in us. Therefore, we are never placed in a position of antagonism to the true law of our being but, to the contrary, the larger and more fundamental our conception of personal development, the greater will be the fulfillment which we give to the Law. The Normal Standard of the Individual is found to be itself the Law of the Creative Process working at the personal [or individual] level; and it cannot be subject to limitation for the simple reason that the process is that of the Self-Contemplation of Spirit—a process upon which no limits can possibly be assigned.

We need, therefore, never be afraid of forming too high an idea of human possibilities provided, always, that we take this standard as the foundation on which to build up the edifice of our personal individuality. And this standard is no arbitrary one but simply the Expression in Human Individuality of the One, All-Embracing Spirit of the Affirmative. And, therefore, the only limitation implied by conformity to It is that of being prevented from running along lines con-

trary to those of the Creative Process—that is to say, from calling into action causes [which bring about] disintegration and destruction. In the truly Constructive Order, therefore, the Divine Standard of the Person [or Personhood] is as real the basis of the development of specific individuality as the Universal Mind is the necessary basis of generic mentality [consciousness]. And just as, without this generic ultimate of Mind, none of use would see the same world at the same time—nor, in fact, have any consciousness of our own existence—so apart from this Divine Standard of the Person [or Personhood] it is equally impossible for us to specialize the generic law of our being so as to develop all the glorious possibilities that are latent in it.

We must never forget the difference between these two statements of Universal Law: a) the one is cosmic and generic, common to the whole race, whether they know it or not—a Standard to which we all conform automatically, by the mere fact of being human beings; and b) the other is a personal and individual Standard, automatic conformity to which is impossible because that would imply the loss of those powers of Initiative and Selection which are the very essence of Human Individuality. Thus, this Standard necessarily implies a personal selection of it in preference to other conceptions which are of an antagonistic nature.

CHAPTER VII

RACE THOUGHT AND NEW THOUGHT

The steady follow-up [i.e., contemplation] of the successive stages of the Creative Process has led us to the recognition of an Individuality in the All-Creating Spirit itself—but an Individuality which is, by its very nature, Universal, and so cannot be departed from without violating the essential principles on which the further expansion of our own individuality depends. At the same time it is strictly *individual* for it is the Spirit of Individuality and is thus to be distinguished from that merely *generic* race-individuality which makes us all human beings. Race-individuality is, of course, the necessary *basis* for the development of this [universal] Individuality but if we do not see that it is only the preliminary to further evolution any other conception of our individuality [or personality] as members of the race will prevent our advance toward our proper position in the Creative Order—which comes about by introducing the Personal Factor through the exercise of our individual power of initiative and selection.

It is on this account that race-thought, simply as such, is opposed to [i.e., holds back by its inertial power] the attempt of the individual to pass into a higher order of life. It limits him by strong currents of negative suggestion based upon the fallacy that the perpetuation of the race requires the death of the individual. It is only when the individual sees that this is not true—and that his race-nature constitutes the ground out of which his new Individuality is to be formed—that he is able to oppose [and overcome] the negative power [and inertia] of race-thought. He does this by destroying it with its own weapon—that is, by finding in the race-nature itself the very material to be used by Spirit for building-up the New Man [or a higher human order]. This is a discovery on the spiritual plane, equivalent to the discovery on the physical plane, that we can make iron float

by the same law by which it sinks. It is the discovery that, what we call the 'mortal part' of us, is capable of being brought under a higher application of the Universal Law of Life which will transmute it into an immortal principle. When we see the 'mortal part' of us in this light we can employ the very principle on which the negative race-thought is founded as a weapon for the destruction of that thought in our own minds.

The basis of the negative race-thought is the idea that physical death is an essential part of the Normal Standard of the Individual—and that the body is composed of a certain measure of neutral material which death can do with as it wishes. But it is precisely this neutrality of matter that makes it [the body] just as amenable to the Law of Life as to the Law of Death—it is simply neutral and not an originating power on either side. So, then, when we realize that [the Individual, according to] our Normal Standard of Individuality is not subject to death, but is the Eternal Essence and Being of Life itself, then we see that this neutrality of matter—and its inability to make selection or take initiative on its own account—is just what makes it a pliable [receptive] medium for the expression of Spirit in ourselves. [7.1]

In this respect, the generic or race-mind in the individual becomes the instrument through which the specializing power of Spirit works toward the building up of an individuality based upon the truly Normal Standard of Individuality—which we have found to be inherent to the All-Originating Spirit itself. And since the whole issue relates to the introduction of the factor of personal individuality into the creative order of causation this cannot be done by depriving the individual of what makes him a person instead of a thing—namely, the power of conscious initiative and selection [i.e., the individual's power of free choice which introduces a dynamic element of freedom into the creative and evolutionary process.]

For this reason the transition from the Fourth Kingdom to the Fifth cannot be forced upon the race [nor any individual] either by a Divine fiat [directive] nor by the generic

action of cosmic law, for the *specializing* of the cosmic law can only be effected by *personal* initiative and selection. Consequently, the passage from the Fourth to the Fifth Kingdom is strictly an individual process which can only be brought about by [personal participation and] a personal perception of what the normal standard of the New Individuality really is. This can only be done by the active laying aside of the old race-standard and the conscious adoption of the new one. [To do this, one must first understand the present race-standard he is subject to, come to know its limitations, and realize the greater value (and truthfulness, joy, and freedom) afforded by the new standard]. [7.2] The student will do well to consider this carefully, for it explains why the race cannot achieve further evolution simply as a race; and it shows that our further evolution is not toward a state of less activity but of greater activity, not toward being less alive but more alive, not toward being less ourselves but more ourselves [and not toward individual 'dissolution' but toward greater levels of conscious individual participation]. [7.3] Thus it is just the opposite of those systems which present the goal of existence [i.e., liberation] as re-absorption into the undifferentiated Divine Essence. On the contrary, our further evolution is toward greater degrees of conscious activity—greater than we have ever yet known—because it implies that we must develop greater powers as a result of our clearer perception of our true relation to the All-Originating Spirit. It is the recognition that we may, and should, measure ourselves by this New Standard (instead of by the old race-standard) that constitutes the real New Thought. The New Thought which gives New Life to the individual will never be realized so long as we think that it is merely the name of a particular sect, or that it is to be found in the mechanical observance of a set of rules laid down for us by some particular teacher. It is a New Fact in the experience of the individual, the *reason* for which is indeed made clear to him through intelligent perception of the real nature of the Creative Process—but one which can become an actual experience only through habitual personal communion

with that Divine Spirit which is the Life, Love, and Beauty that finds expression through [the whole of] the Creative Process. [Thus, it is also that which is one's essence, or being, or true nature—which is Life, Love, Beauty, etc.].

From this intimate communion [with Divine Spirit as one's true nature] new thoughts will continually flow, all of them bearing that vivifying element which is inherent in their source. The individual will then proceed to work out [develop] new ideas [consistent with a higher order and] with the knowledge that they have their origin in the selective and initiative power of the All-Creating Spirit Itself. In this way, through combined meditation [and contemplation] and action he will find himself advancing into increasing light, liberty, and usefulness [i.e., increasing ability to effectuate what he desires]. The advance may be almost imperceptible from one day to another but it will be perceptible at longer intervals; and the one who is thus moving forward with the Spirit of God will, on looking back at any time, always find that he is getting more and more livingness out of life. And this will come without strenuous effort—for he does not have to manufacture the power from his own resources but only to *receive* it. And as for *using* it, that is only the exercise of the power itself. So, following along these lines, you will find that Rest and Power are identical [in their essence and relationship to Spirit] [7.4]—and [through this understanding] you will get the real New Thought which grows in Newness every day.

CHAPTER VIII

THE DÉNOUEMENT OF THE CREATIVE PROCESS

From the foregoing [i.e., previous discussion] comes the question: ‘What is the logical dénouement [climax or resolution] of the progression we have been considering?’ [8.0] Let us briefly recap the steps of the series: Universal Spirit by [a continual and cumulative act of] Self-Contemplation evolves Universal Substance. From this [Spirit’s Self Contemplation] it produces cosmic creation as the expression of itself, thus functioning in [or manifesting through] Space and Time. Then, from this initial movement [which is perpetually repeated] Spirit proceeds to more highly specialized [and advanced] modes of Self-Contemplation in a continually ascending scale. The simple reason for this is that Spirit’s Self-Contemplation admits of no limits and, therefore, each stage of self-recognition must be different from the starting-point, bringing about a still more advanced mode of Self-Contemplation, and so on *ad infinitum*. Thus, there is [and must be] a continuous progression toward more and more highly specialized forms of life, implying [i.e., affording or leading toward] greater liberty and a wider scope of enjoyment—[an increase which comes] as the capacity of individual life corresponds to higher and higher degrees of the contemplation of Spirit. And so, in this way, evolution proceeds till it reaches a level where it becomes impossible to go any further except by the exercise of conscious selection and initiative on the part of the individual while, at the same time, conforming to the universal principles of which evolution is the expression.

Now ask yourself: “In what way would individual selection and initiative be likely to [or best] act in expressing the Originating Spirit itself?” Given the knowledge on the part of the individual that he is able, by his power of initiative and selection, to draw directly upon the All-Originating Spirit of Life, what motive could he have for not doing so? [8.1]

Therefore, if we grant such a perfect recognition we should find the individual holding precisely the same place in regard to his own individual world that the All-Originating Spirit does to the cosmos—subject, only, to the same Law of Love, Beauty, etc., which we found to be necessarily inherent in the Creative Spirit. Thus, this similarity inherently prevents the individual from exercising his otherwise limitless powers in any way antagonistic to the Spirit of the Great Whole.

At the same time, the individual would be quite aware that he was not the Universal Spirit *in propria persona*, [in his own right] but that he was affording expression to it through his individuality. [He would also know that he was, in essence, Universal Spirit—that his own sense of ‘I’ was the Supreme ‘I’ in its pure, individual expression]. Now Expression is impossible unless there is Form and, therefore, form of some sort is a necessity of individuality. It is just here, then, that we find the importance of the principle of Harmony with Environment. This principle, in accordance with a person who has obtained complete control of matter, is such that if he wished to [and did] transport himself to some other planet he would appear there in perfect conformity with all the laws of matter that pertained to that world (though, of course, he would not be subject to any limitation of the Life Principle in himself). He would exhibit the laws of matter as rendered perfect by the Law of Originating Life. Hence, if anyone now living on this earth were, thus, to perfectly realize the Law of Life he would be in precisely the same position *here* as our imaginary visitor to another planet—in other words, the *dénouement* [i.e., culmination or ultimate outcome] of the Law of Life is not the putting off of the body but its inclusion as part of the conscious life of Spirit.

However, the individual [who transported himself to another planet] would have a body with the same molecular structure as those of other individuals [of that world] for, by the Principle of Harmony, it [his body] would be formed in strict accordance with the laws of matter on the particular

planet—though [like his earth body] it would not be subject to the limitations resulting from the average man's non-recognition of the power of Spirit. The individual who had, thus, fully entered the Fifth Kingdom would recognize that in his body's relation to the denser modes of matter it was of a similar density. (That would be its relation to the external environment as seen by others). But, since the individual now knew *himself* [his true self or spirit] as not belonging to [or contingent upon] these denser modes of manifestation—but [existing] as an individualization of Primary Spirit—he would see that, relative to himself, all matter was Primary Substance [and, therefore, shapeable according to his will]. Thus, from this point of view, any condensation [or contraction] of that Substance into atoms, molecules, tissues, and the like, counts for nothing [for it is only an effect]—and, for him, the body would simply be Primary Substance, entirely responsive to his will [which is one with Primary Spirit or Cause]. And, his reverence for the Law of Harmony [which naturally results from the recognition of one's unity with the All-Creating Spirit] would prevent any disposition to him playing psychic pranks with it [the natural order] as he would only use his power over the body to meet actual requirements.

From the foregoing, then, we are led to the conclusion that eternal life in an immortal physical body [possibly a body of condensed light which is not sustained by the food] is the logical *dénouement* of our evolution. And if we reflect, by the conditions of the case, that the owners of such bodies could, at will, either transport themselves to other worlds or put off the physical body altogether—and remain in the purely subjective life while still retaining the power to reclothe themselves, in flesh, whenever they chose—we shall see that this *dénouement* of evolution answers all possible questions with respect to the increase of the race, the final destruction of the planet, and the like.

This, then, is the ultimate which we should keep in view. The fact remains, however, that, though there may be hidden ones who have thus attained [this state] the bulk of

mankind has not. Thus, the common lot of humanity is to go through the [physical] change which we call 'death.' [8.2] In broad philosophical terms death may be described as the withdrawal of the life [life-force] into the subjective consciousness to the total exclusion of the objective consciousness. Then—in accordance with the general law of the relation between the subjective and objective mind—the subjective mind, severed from its corresponding objective mentality, has no means of acquiring fresh impressions *on its own account* and, therefore, can only ring [or base] the changes on those impressions which it has brought with it from its past life. These [past impressions] may be of very various sorts, ranging from the lowest to the highest, from those most opposed to that ultimate destiny of man (which we have just been considering) to those who recognize their possibilities [or potential or creative power] in a very large measure, needing little more [than outside what they already possess] to bring about the full fruition of perfected life. Regardless of how varied their experiences may be, all who have passed through death must have this in common: they have lost their physical instrument of objective perception and so their mode of consciousness is determined entirely by the dominant mode of suggestion which they have brought over with them from the objective side of life. [That 'dominant mode of suggestion' is equal to the breadth of their subconscious mind; it is based upon the race-mentality (about God, themselves, and creation) they have accepted as true]. Of course, if the objective mentality were also brought over, this would give the individual the same power of initiative and selection that he possesses while in the body—and there are exceptional persons with whom this is the case. However, for the great majority, the physical brain is a necessity for the working of the objective mentality and so, when a person is deprived of this instrument, his life becomes purely subjective and is a sort of dream-life with one vast difference between two classes of dreamers: those who dream as they must [in accordance with the general level of race-conditioning] and those who dream as they will. [8.3]

[8.4] The former are those who have [unwittingly] enslaved themselves, in various ways, to their lower mentality [consistent with the present level of race-conditioning]. Some bring with them the memory of deep regret or guilt, some bring the idea of a merely animal life [one which is burdensome and full of hardship]; others—less degraded, but still in bondage to limited thought—bring only the suggestion of a frivolous worldly life [and the deep lack of fulfillment that comes with it]. Thus, by the natural operation of the Law of Suggestion, [people from] these different classes—either through remorse, or unsatisfied desires, or sheer incapacity to grasp higher principles—all remain earth-bound, suffering in exact correspondence with the nature of the suggestion they have brought along with them. [These ‘suggestions’ are that which the individual holds to be true about himself and that which his subjective mind has come to accept]. The unchangeable Law is that the suggestion [i.e., the premise which one accepts and believes to be true] becomes the life; and this is equally true of all suggestions—including those of both a sad and happy sort. Those who have brought over with them the great truth that conditions are the creations of thought—and who have accustomed themselves, while in objective life, to dwell on good and beautiful ideas—are still able, by reason of being imbued with this suggestion, to mold the conditions of their consciousness in the subjective world in accordance with the sort of ideas [or ideals] which have become second nature to them. Within the limits of these ideas the dominant suggestion to these entities is that of a Law which confers Liberty. By using this Law, based upon the constructive power of thought, an individual can determine the conditions of his own consciousness—and thus, instead of being compelled to suffer the nightmare dreams of the other class [i.e. those who dream as they must], they can mold their dream according to their will. We cannot conceive of such a life as being anything other than joyous, nevertheless, its range is limited by the range of the conceptions a person has brought with him [and the extent to which he has realized his unity with All-Creative Spirit].

These [experiences of happiness and freedom] may be exceedingly beautiful, thoroughly true, and logical—as far as they go—but they would not go the whole way, else these spirits would not be in the category which we are considering but would belong to that still higher class [including those] who have fully realized the ultimate possibilities which the Law of the Expression of Spirit provides.

The otherwise happy subjective life of these more enlightened souls [still] has this radical defect—they have failed to bring over with them that power of original selection [or ‘that original power of selection’] and initiative without which further progress is impossible. I wish the student to grasp this point very clearly, for it is of the utmost importance. Of course, the basis of our further evolution lies [in our] conformity to the harmonious nature of the Originating Spirit but, upon this foundation, we each have to build up the superstructure of our own individuality—and every step of advance depends on our personal development of power to take that step. This is what is meant by taking an initiative. It is making a New Departure, not merely recombining the old things into fresh groupings—still subject to the same old laws—but introducing an entirely new element which will bring its own New Law along with it.

Now if this is the true meaning of ‘initiative’ [i.e. the power to introduce an entirely new element in the process of creation] then that is just the power which these, otherwise happy, souls do not possess. For, by the very conditions of the case, they are living only in their subjective consciousness and, consequently, are living by the law of subjective mind—and one of the chief characteristics of subjective mind is its incapacity to reason inductively and, therefore, its inability to make the selection and take the initiative necessary to inaugurate a New Departure [which leads toward a Higher Order of existence]. [8.5] The well-established facts of mental law show us conclusively that the subjective mind can only argue [i.e., reason] deductively. It argues [reasons] quite correctly [and perfectly] from any given premise [impressed upon it] but it cannot take the initiative in selecting

the premise—that is the province of inductive reasoning which is essentially the function of the objective mind. [See Appendix for a further discussion regarding the subjective and objective minds]. However, by the law of auto-suggestion, this discarnate individual has brought over his premises with him, the premises of which are the sum-total of the inductions made during his objective life. This amounts to his conception of things [i.e., his overall view of Spirit, creation, and himself] which he held at the time he passed over. This constituted his idea of Truth. Now he cannot add to these inductions [nor introduce any new premises] for he has parted with his instrument of inductive reasoning and, therefore, his deductive reasoning (in the purely subjective state which he has now entered) is necessarily limited to the consequences [conclusions] which may be deduced from the premises which he has brought along with him.

In the case of the highly-developed individualities the premises thus brought over are of a far-reaching and beautiful character and consequently [in accordance with their advanced premises] the range of their subjective life is correspondingly wide and beautiful but, nevertheless, it is subject to the radical defect [and limitation] of being debarred from further progress for the simple reason that the individual has not brought over with him the [creative] mental faculty which can impress his subjective entity with the requisite forward movement for making a new departure into a New Order. And, moreover, the higher the subjective development which the individual possesses [when he passes over] the more likely he will be to realize this defect. If, however, during earth-life he had gained sufficient knowledge of these things he will carry with him the knowledge that his discarnate existence is purely subjective. Thus, he will realize that, however he may be able to order the pictures of his dream it remains but a dream and—in common with all other dreams—it lacks the basis of solidity from which to take *truly creative action*.

He also knows that the condition of other discarnate individualities is similar to his own and that, consequently, each one must necessarily live in a world apart—a world of his own creation—because none of them possess the objective mentality by which to direct his subjective currents so as to make them penetrate into the sphere of another subjective entity. (This [penetration into the sphere of another subjective entity] is the *modus operandi* of telepathy.) Thus, he is conscious of his own inability to hold direct communion and relate to other individuals—for though he may, for his own pleasure, create the semblance of them in his dream-life, he [all the while] knows that these are creations of his own mind. Thus, while he appears to be conversing with a friend amidst the loveliest surroundings the friend and himself may be having experiences of a very different description. I am, of course, speaking now of persons who have passed over in a very high state of development and with a very considerable, though still imperfect, knowledge of the Law of their own being. It is most likely that the majority [of people] take their dream-life to be an external reality. In any case, all who have passed over without carrying their objective mentality along with them must be shut up in their individual subjective spheres and cease to function as centers of creative power so long as they do not emerge from that state.

In the case of highly advanced individuals, they have passed over with a true knowledge of the Law (of the relation between subjective and objective mind) and have brought with them a *subjective* knowledge of this truth. And yet, however happy they may be, they must still be conscious of a fundamental limitation which prevents their further advance. And this consciousness [or awareness] can produce only one result—an ever-growing longing for the removal of this limitation. This [longing or call to freedom] represents the intense desire of Spirit, as individualized in these souls, to attain to the conditions under which it can freely exercise its creative power. Subconsciously this [longing] is the [fundamental] desire of *all* souls. It is that contin-

ual pressing forward of Spirit for manifestation, [and it is] out of this by which the whole Creative Process arises. And so, that great cry [of Spirit, experienced as the deepest longing of every soul] perpetually ascends [and leads the individual] to God. [This is the longing of every,] as of yet, undelivered soul (whether in or out of the body) for the deliverance which they knowingly or unknowingly desire.

All of this comes out of the well-ascertained law of the relation between the subjective and objective mind. Knowing this law we might ask: 'Is there any way of getting out of [or circumventing] this law?' The answer is that we can never get away from universal principles—but *we can specialize them* [in a way that is beneficial to us]. We may take it as an axiom that any law which appears to limit us contains, in itself, the principle by which that limitation can be overcome, just as in the case of the flotation of iron [which, in itself, sinks but when used in a specialized way, in accordance with the law of displacement, can be made to float]. In this axiom, then, we shall find the clue which will bring us out of the labyrinth. The same law which places various degrees of limitation upon the souls that have passed into the invisible [realm] can also be so applied as to set them free. We have seen that everything turns [or depends] on the obligation of our subjective part to act within the limits of the suggestion which has been most deeply impressed upon it. Then, why not impress upon it the suggestion that in passing over to the other side it has brought its objective mentality along with it?

If such a suggestion were effectively impressed upon our subjective mind [which could only take place if our objective mind accepted the suggestion] then, by the fundamental law of our nature, our subjective mind would act in strict accordance with this [accepted] suggestion. The result would be that the objective mind would no longer be separated from it and that we would carry with us into the unseen our *whole* mentality—both subjective and objective—and so be able to exercise our inductive powers of selection and initiative there as well as here.

If this were the case, then, why not do it? The answer is that we [our subjective mind] cannot accept any suggestion unless we believe it to be true—and to believe it to be true we must feel that we have a solid foundation for our belief [and it must feel natural to us]. If, then, we can find a sufficient foundation for adequately impressing this suggestion upon ourselves then the principles of mental law assure us that we shall carry our objective faculty of initiative and selection into the unseen. Therefore, our quest is to find this foundation. And, since we cannot accept as true that which we believe to be contrary to the ultimate law of the universe, then, if we are to find such a foundation it must be within that Law—and it is for this reason that I have laid so much stress upon the Normal Standard of Human Individuality. When we are convinced that this ideal completeness is quite normal and is a spiritual fact—not dependent upon the body but able to control the body—then we have obtained the solid basis on which to carry our objective mentality along with us into the unseen. The well-established laws of our mental constitution justify the very belief that we can do so.

From these considerations it is obvious that those who thus pass over in possession of their complete mentality must be in a very different position from those who pass into a condition of a merely subjective life—for they have brought their powers of selection and initiative with them and can, therefore, employ their experiences in the unseen as a starting-point for still further development. So, then, the question arises: 'Upon what lines will this further development be likely to follow?'

We are now considering the case of persons who have reached a very high degree of development, who have succeeded in completely uniting the subjective and objective portions of their spiritual being into a perfect whole so that they can never again be severed—and who are, therefore, able to function with their whole consciousness on the spiritual plane. [8.6] Such persons will doubtless be well-aware that they have attained this degree of development by the Law of the Creative Process working in terms of their own

individuality. Thus, they would always refer to the original Cosmic Creation as the demonstration of the principle which they have specialized for their own further evolution. Then, finding that the principle involved is that of the manifestation of Spirit in Form they would further see that this manifestation is not an illusion but a reality—the reason being that both mind and matter are equally projections of the Great Originating Spirit. Both are thoughts [or imaginings] of the Divine Mind [or Consciousness]—and it is impossible to conceive any greater reality than the Divine Thought or to get at any more substantial source of reality than that. Even if we were to picture the Divine Mind as laughing at its productions as being mere illusions *relative to itself* (which I certainly do not), still, the relation between the individual mind and material existence would be a reality [from the perspective of] the individual. [This could be seen in terms of] the simple mathematical ground that like signs multiplied together invariably produce a positive result, even though the signs themselves be negative [8.7] Thus, for us, at every stage of our existence, substance must always be as much a reality as mind. Therefore, the manifestation of Spirit in Form is the eternal principle of the Creative Process whether in the evolution of a world-system or in that of the individual.

When we realize that, by the nature of the Creative Process, substance must be an eternal verity we must not suppose that this is true also of *particular forms* or of *particular modes* of matter. Substance is necessary for the expression of Spirit but it does not follow that Spirit is tied down [or restricted] to any particular mode of expression. If you fold a piece of paper into the form of a plane it will fly through the air by the law of the form which you have given it. Again, if you take the same bit of paper and fold it into the shape of a boat it will float on water by the law of the new form that you have given it. The thing formed will act in accordance with the form given it and the same paper can be folded into different forms. However, if there were no paper you could not put it into any shape at all. The plane

and the boat are both real so long as you retain the paper in either of those shapes—but this does not alter the fact that you can change the shapes though your power to do so depends on the existence of the paper. This is a rough analogy of the relation between ultimate substance and particular forms, and it shows us that neither substance nor shape is an illusion—both are essential to the manifestation of Spirit. Yet, by the nature of the Creative Process, Spirit has the power to determine what shape substance shall take at any particular time. [8.8]

Accordingly, we find the great Law: just as Spirit is the Alpha of the Creative Process so solid material Form is its Omega. In other words, the Creative Series is incomplete until solid material form is reached. Anything short of this is a condition of incompleteness. Therefore, the enlightened souls who have passed over in possession of both sides of their mentality [their objective and subjective minds] will realize that their condition, however beatific, is still one of incompleteness, and that what is wanted for completion is expression through a material body. This, then, is the direction in which such souls would use their powers of initiative and selection as being the true line of evolution. In a word, they would realize that the principle of Creative Progression, when it reaches the level of fully developed ‘mental man,’ [one who has realized the creative power of thought] necessarily implies the Resurrection of the Body—and anything short of this would be retrogress and not progress.

At the same time, persons who have passed over with this knowledge [that Spirit needs form for its full and evolving expression] would never suppose that Resurrection meant merely the resuscitation of the old body under the old conditions; for they would see that the same inherent law which makes expression in concrete substance the ultimate of the creative series also makes this ultimate form dependent upon the originating movement of Spirit which produces it. Therefore, although *some* concrete form is essential for complete manifestation—and is a substantial reality so long as it is maintained—the maintaining of the particular form is

entirely dependent upon the action of Spirit of which the form is the external clothing. This resurrection body would, therefore, be no illusory spirit-shape yet it would not be subject to the [gross] limitations of matter as we now know it—it would be physical matter, still, but entirely subject to the will of the indwelling spirit, which would not regard [or be subject to] the denser atomic relations [and elements] of the body but only its absolute and essential nature as Primary Substance. I want the student to grasp the idea that the same thing may be very different when looked at, so to say, from opposite ends of the stick. What is solid molecular matter, when viewed from the outside, is plastic [or fluid] Primary Substance when viewed from the inside. The relations of this new body to any stimulus proceeding from outside would be those of the external laws of Nature but its relation to the spiritual ego [the pure 'I Am' consciousness], working from within, would be that of a plastic [fluid] substance which could be molded at will. The employment of such power would, however, at all times, be based upon the reverent worship of the All-Creating Spirit; it would, therefore, never be exercised in any way other than in accordance with the harmonious progress of the Creative Process. Proceeding along these lines, the Spirit in the individual would stand in precisely the same relation to his body that the All-Originating Spirit does to the cosmos [i.e., that of source (or cause) to effect].

This, then, is the sort of body which the sincere student would contemplate as being that in which he was to attain resurrection. He would regard it, not as an illusion, but as a great reality while, at the same time, he would not need to trouble himself about its particular form, for he would know that it would be the perfect expression of his own conception of himself. He would know this because it is in accordance with the fundamental principle that external creation has its root in the Self-Contemplation of Spirit.

[In regards to individuals who have united their subjective and objective minds] those passing over with this knowledge would obviously be in a very different position

from those who passed over with only a subjective consciousness. They would bring with them powers of selection and initiative by which they could continue to impress fresh and expanding conceptions upon their subjective mind, and so cause it to carry on its work as the seed-ground of their whole individuality—instead of it being shut up in itself [and acting] as a mere *circulus* for the repetition of previously received ideas. Thus, in their recognition of the *principle* of physical resurrection these individuals would have a clear and definite line of auto-suggestion [and thus be able to introduce new suggestions to their subjective minds]. And because this suggestion [regarding physical resurrection] is derived from the undeniable facts of the whole cosmic creation—and is one which both subjective and objective mind can accept as an established fact—the suggestion becomes effective [and manifests as conceived]. This suggestion, then, becomes [integral to] the Self-Contemplation of the individual spirit. And, because it is in strict conformity with the generic principle of the Original Creative Activity—of which the individual mind is itself a product—this also becomes the Self-Contemplation of the Originating Spirit as seeing itself reflected in the individual spirit. Thus, by the basic law of the Creative Process, this suggestion is bound to [i.e., must], sooner or later, work out into its corresponding fact—namely, the production of a material body free from the power of death and from all those limitations which we now associate with our physical organism. [And this body should be aspired to, now, as a direct extension of this life] of [i.e., opportunity afforded to] those who pass over in recognition of this great truth. But how about those who have passed over without this recognition? We have seen that their purely subjective condition precludes them from taking any initiative, on their own account, for that requires the presence of the objective mind. Their subjective mind, however, still retains its essential nature—that is, it is still susceptible to suggestion and it still possesses its inherent creativeness in working out any suggestion that is sufficiently implanted in it [or impressed upon

it]. Here, then, opens up a vast field of activity for that other class [of individuals] who have passed over in possession of both sides of their mentality. By means of their powers of initiative and selection [part and parcel to the objective mind] they can, on the principle of telepathy, cause their own subjective mind to penetrate the subjective spheres of those who do not possess those powers. They can thus endeavor to impress upon others the great truth of the physical ultimate of the Creative Process—and the truth that any series which stops short of that ultimate is incomplete. Thus, if [this incomplete reality is] insisted upon as being ultimate, it must become self-destructive because it is in opposition to the inherent working of the Universal Creative Spirit [which has no such limits]. Then, as the perception of the true nature of the Creative Process dawned upon any subjective entity it would, by reason of accepting this suggestion, begin to develop an objective mentality and it would gradually attain to the same status as those who had passed over in full possession of all their mental powers.

The more the objective mentality is developed in these discarnate individuals the more the need for a corresponding physical instrument would assert itself—both from their intellectual perception (of the original cosmic process) and also from the inherent energy of the Spirit as centered in the ultimate ego [or true 'I'] of the individual. [And, for the individualized Spirit] not to seek material manifestation would be contrary to all we have traced out regarding the nature of the Creative Process. Hence, the law of tendency resulting from the conscious union of subjective and objective mind in the individual must necessarily be [evolve] toward the production of a physical form [i.e., a more evolved and 'spiritualized' physical form]. Yet, we must recollect, that the concentration [or union] of these minds would be upon a principle and not upon a particular bodily shape. As to the particular form, the individual would be content to leave it up to the inherent self-expressiveness of the Universal Spirit which was working through his particular ego [individualized expression]—with the result that his expectation would be

fixed upon the *general principle* of physical Resurrection which would, thus, provide a form suited to be the material instrument of the highest ideal of the individual (as a spiritual and mental being). Then, since the subjective mind is the automatic builder of the body, the result of the individual's acceptance of the Resurrection principle must be that this mental conception [thus impressed upon the subjective mind] will eventually work out as a corresponding fact [i.e., physical manifestation]. Whether [it manifests] on this planet or on some other, matters not, for, as we have already seen, the physical body evolved by a soul that is conscious of its unity with the Universal Spirit must be in conformity with the physical laws of *any* planet though—from the standpoint of the conscious ego [the indwelling Spirit or pure 'I-ness' of the individual]—it is not limited by them.

According to this line of reasoning, we may conceive that those who have passed over in possession of both sides of their spiritual nature would find a glorious field of usefulness in the unseen in helping to emancipate those who had passed over in possession of their subjective side only. [8.9] However, from our present analysis, it will be seen that this can only be affected on the basis of a recognition of the principle of the Resurrection of the Body. Apart from the recognition of this principle the only possible conception which the discarnate individual could form of himself would be that of a purely subjective being—one which carries with it all the limitations of a subjective life, unbalanced by an objective one. Thus, so long as the principle of physical resurrection is denied, so long the life must continue to be merely subjective and consequently unprogressive.

But one may ask: Why are those who have realized this great principle sufficiently—enough to carry their objective mentality into the unseen state—still liable to the change which we call death? The answer is that though they have realized *the general principle* they have not yet divested themselves of certain conceptions by which they limit it and, consequently, by the law of subjective mind they carry those

limitations into the working of the Resurrection principle itself.

They are limited by the race-belief that physical death is, under all conditions, a necessary law of Nature or by the theological belief that death is the will of God [and the appointed destiny of every human being]. The question is, then, whether or not these beliefs are well-founded [and of the highest truth]. Of course, [in defense of these views] appeal is made to [and evidence gathered from] universal experience; but it does not follow that the universal experience of the past must be the universal experience of the future. The universal experience of the past was that no man had ever flown across the English Channel yet now it has been done. What we have to do, therefore, is not to bother about [nor solely consider] past experience but to examine the inherent nature of the Law of Life and see whether it does not contain possibilities of further [yet unimagined] development. And the first step in this direction is to see whether what we have hitherto considered limitations of the law are really [in fact] integral to the law itself [or just a limited application of a universal law]. The very statement of this question shows the correct answer: for how can a force acting in one direction be an integral part of a force acting in the opposite direction? How can the force which pulls a thing down be an integral part of the force which lifts it up? To suppose, therefore, that the limitations of the law are integral to the law itself is a *reductio ad absurdum*.

For these reasons, the argument [citing for its evidence] the past experience of the race counts for nothing; and when we examine the theological argument [which holds that death is the immutable law of some Divine Being] we shall find that it is only the old argument from past experience, now in another dress. Some allege that death is the will of God, but how do we know that it is the will of God? "Because the facts prove it so," is the ultimate answer of virtually all religious systems. [8.10] So here we are, back again, using the old race-experience as our criterion of truth. Thus, [we see that] the theological argument is nothing but

the old materialistic argument in disguise. It is, more or less, in our *conscious* acceptance of the materialistic argument, under any of its many disguises, that the limitation of life is to be found—[but this limitation is never found] in the Law of Life itself. And, if we are to bring the infinite possibilities latent in that Law into manifestation it can only be by looking steadily into [and realizing] the *principle* of the Law and resolutely denying everything that opposes it. The Principle of Life must, of necessity, be Affirmative, and affirmative throughout, without any negative anywhere. If we fully realize this we shall be able to unmask the enemy and silence his guns. [We will no longer accept the truth that death is inevitable, nor that it is the will of God, because we will no longer accept old limitations which run contrary to the affirmative nature of the Principle of Life].

Now to do this [to fully realize the Principle of Life] is precisely the object of the Bible—and it does this in a thoroughly logical manner, always leading on to the ultimate result [or conclusion] by successive [and related] links of cause and effect. Some people will tell you that the Bible, as an authority, says that death is the Will of God—but these are people who read it carelessly. Ultimately, the only reason that these well-meaning people can give—to support their specious interpretation—is that the facts prove their interpretation to be correct. Thus, in the end, you will always find yourself back to the old materialistic argument, based upon past race-experience, which logically proves nothing. These good people have a limited idea which they read into the Bible and so they limit its promise by making physical death an essential prerequisite to Resurrection. They grasp, of course, the great central idea that Perfected Man possesses a joyous immortal Life—which permeates spirit, soul, and body—but they relegate it [this immortal life] to some dim and distant future, one which is entirely disconnected from the present law of our being. They do not see that if we are to have eternal life it must necessarily be involved in some principle which is eternal and, therefore, existing—at least, latently—in the present moment. Hence, though their [un-

derstanding of the] fundamental principle is true they are ever limiting it with the result being that they themselves create the conditions they impose upon it. Thus, consequently, the principle will work (as principles always do) in accordance with the conditions provided for its action.

Therefore, unless this limiting belief is entirely eradicated, the individual (though realizing the fundamental principle of Life) is bound to [i.e., must] pass out of physical existence [by way of physical death]. However, if the individual does take the recognition of this fundamental principle with him, it must bear fruit sooner or later in a joyous Resurrection. All the while the intermediate state will bear the peaceful anticipation of that supreme event. This answers the question as to why those who have realized the great principle, sufficient enough to carry their objective mentality into the unseen world, are still liable to physical death. In the last analysis it [the answer] will resolve itself into the remains of [or on the level of] race belief, based upon past experience. These souls will pass over in sure and certain hope of a glorious Resurrection—sure and certain because of that inherent Life of the All-creating Divine Spirit (a Life founded upon the very Being of God Himself, a Life which is the perpetual interaction of Eternal Love and Beauty.) These individuals have grasped the Life-giving Truth yet they have postponed its operation because they have the fixed idea that its present fruition is an impossibility.

However, if we ask the reason as to why these individuals hold to this [limiting] idea [that eternal life cannot extend from one's present life] it always comes back to the old materialistic argument, based upon the experience [and evidence] of past conditions, while [to the contrary] the whole nature of advance is in the opening up of new conditions. And in [regard to] this [evolutionary] advance the Bible is the pioneer book. Its whole purport is to tell us, most emphatically, that death is *not* the will of God [for the eternal will and nature of God—as well as that of the individual—is, and must be, Life Itself; the concept of death is completely

alien to Will and Nature of God]. In the story of Eden, God is represented as warning man of the poisonous nature of the forbidden fruit—which shows that the idea of death is incompatible with the essential feature of man's nature. Then, from that point on, where man has taken the poison, all the rest of the Bible is devoted to telling us how to get rid of it. Christ, it tells us, was manifested to bring to light [or reveal the truth of] Life and Immortality—to abolish death, to destroy the works of the devil (i.e., the death-dealing power, for “he that hath the power of death is the devil.”) It is impossible to reconcile this life-giving conception (mentioned in the Bible) with the idea that death, at any stage, or in any degree, is the desire of God. Let us, therefore, start with the recognition that this negative force—whether in its minor degrees, as disease, or in its culmination, as death—is that which God wills to abolish [as it is wholly contrary to His Life-affirming nature]. If God be the Universal Spirit of Life, finding manifestation in individual lives, how can the desire of Spirit be to act in opposition to its own manifestation? Therefore, Scripture and common-sense alike assure us that the will [or nature] of God toward us [and all creation] is that of Life [and the increase of Life] and not death.

Therefore, we may start on our quest for Life with the happy certainty that God is on our side. But people will voice the objection that though God wills Life for us He does not will it just yet but only in some dim and far-off future [and only after we pass certain tests and accept certain beliefs with respect to salvation]. How do these [well-intentioned] people come to this conclusion [that eternal life is only available in some world-to-come but not in this world]? Certainly it is not [based upon teachings] from the Bible. In the Bible Jesus speaks of two classes of persons who believe him [Jesus] to be the Manifestation or Individualization of the Spirit of Life. He speaks of those who, having passed through death, still believe him, and he says that these *shall* live—a future event. And he also speaks of those who are living and believe him [now], and he says that they shall never die—thus contemplating [i.e., affirming] the

elimination of death as being a contingency [or prerequisite] of eternal life. (John xi. 25).

Why, then, should this regeneration not be accomplished here and now? I can see no reason against it, neither Scriptural nor philosophical. [The whole reason against it lies] in our own difficulty in getting rid of the race-traditions which are so deeply embedded in our subjective minds. To get rid of these we require a firm basis on which to receive the opposite suggestion. We need to be convinced that our ideal of a regenerated self is in accord with the Normal Standard of Humanity and is within the scope of the laws of the universe. Now, to make clear to us the *infinitude* of the truly Normal Standard of Humanity is the whole purpose of the Bible. And the Manifestation of this Standard is set before us in the Central Personality of the [Christian] Scriptures. He is, at once, the Son of God and the Son of Man—the Great Exception, if you will, to man as we know him now [i.e., the individual at the present level of race-conditioning], but the Exception which proves the Rule. In like proportion, as we begin to realize this, we begin to introduce into our own life the action of that Personal Factor—that upon which all further development depends. And when our recognition [of that New Standard of Humanity] is complete we shall find that we are also the child of God. [8.11]

[When we know ourselves to be a child of God, of Life itself (as Jesus knew himself to be), how can death, then, co-exist with us? What need is there to experience physical death? In line with this notion—that eternal life can come about as an extension from this life, and need not be contingent upon physical death—] St. Paul expresses his wish not to be unclothed but to be clothed upon, which he certainly would not have done had he considered the latter alternative a nonsensical fancy. And, in another place, he expressly states that we shall not all die but that some shall be transmuted into the Resurrection body without passing through physical death. And if we turn to the Old Testament we find two instances where this had actually occurred—in

the persons of Enoch and Elijah. And we may note that the Bible draws our attention to certain details about these personages which strike at the root of [and contradict] the notion that austerities [and renunciation of the world] are necessary for the great attainment. With respect to Enoch, we are expressly told that he was the father of a large family and that Elijah was a man of like nature with ourselves. Thus, [the example of these two personages] show us what is wanted [or what brings benefit] is not a shutting off of ourselves from ordinary human life but a clear realization of the Universal Principle—of which our personal life is, more or less, the conscious manifestation. [With such an awareness] our most common actions will be hallowed by the Divine Presence—and so the grand *dénouement* [or culmination of this stage of our evolutionary process] will be nothing more than the natural result of our daily habit of walking with God. From the standpoint of the Bible, therefore, the attainment of physical regeneration without passing through death is not impossibility nor is it relegated to some far-off future. Whatever anyone else may say to the contrary, the Bible considers such a *dénouement* of human evolution as a present possibility.

Then, if we argue from the philosophical standpoint, we arrive at precisely the same result. Past experience proves nothing and we must, therefore, make a fresh start by going back to the Original Creative action of the Spirit of Life Itself. Then, if we take this as our starting-point—remembering that at the stage of this *original* movement there can be no intervention by a second power, because there is none—why should we mentally impose any such restriction upon the action of the Creative Power? [Spirit exists in total freedom and Its operation through us is only limited by the conception we impose on it]. Certainly it is not limited by its own Law of Tendency, for that must always be toward fuller self-expression; and since this can only take place through the individual the desire [or inherent movement] of Spirit must always be toward the increase of the individual life. [And Spirit's creative freedom of expression] never depends

upon [any preceding conditions nor upon] anything [now existing] in the created substance for that would either be to suppose Spirit creating something in limitation of its own self-expression or else to suppose that the limiting substance was created by some other power working against Spirit. As this [secondary power] would imply a Duality of powers [with one originating power comes able to oppose another originating power] we would never reach the [One] Originating Power at all—and so we might put Spirit and Substance equally out of court as both being merely modes of secondary causation. But if we see that the Universal Substance must be created by emanation from [but One] Universal Spirit, [8.12] then we see that no limitation of Spirit by substance is possible. We may, therefore, feel assured that no limitation proceeds either from the will [or activity] of the Spirit nor from the nature of Substance. [In other words, no part of Spirit opposes us nor the positive expression of our will—to the contrary, the whole of Spirit is dedicated to our growth, happiness, and freedom].

Where, then, does limitation come from? Limiting conditions are created by the same power which creates everything else namely, the Self-Contemplation of Spirit. This is why it is so important to realize that the individual mind forms a center from which the Self-Contemplating action of Spirit is specialized in terms of the individual's own mode of thinking—and, therefore, so long as the individual contemplates negative [or limiting] conditions as being *of the essence* of his own individuality he is, in effect, employing the Creative Power of the Self-Contemplation of Spirit invertedly—i.e., destructively instead of constructively [i.e., in a way which limits his freedom (and his own nature) as opposed joyfully expressing it]. The Law of the Self-Contemplation of Spirit as the Creative Power is as true in the microcosm as in the macrocosm. Thus, the individual's contemplation of himself as [being limited by past conditions and] subject to the law of sin and death keeps him subject to that law [and creates that condition for himself] whereas the opposite self-contemplation—the contemplation of himself

as rejoicing in the Life of Spirit, which is the Perfect Law of Liberty—must necessarily produce the opposite result [which is a life of ever-increasing freedom and joy].

CHAPTER IX

CONCLUSION

We are now in a position to understand the [essential] place occupied by the individual in the Creative Order. We have found that the originating and maintaining force of the whole Creative Process is the Self-Contemplation of Spirit and that this necessarily produces a Reciprocal that [perfectly] corresponds to the idea [or creative ideation] embodied in the contemplation. Thus, [Spirit] manifests that idea in a correlative Form. We have found that, in this way, the externalization of the idea progresses from the condensation of the primary nebula to the production of human beings as a race and that, at this point, the simple *generic* reproduction of the idea [or creative ideation] comes to an end. This means that up to, and including, *genus homo*, the individual—whether plant, animal, or man—is what it is simply by reason of race conditions [i.e., the generic movement of Spirit] and not by exercise of deliberate [individual] choice. Then, as we have seen, the next step in advance must necessarily be [made] by the individual becoming aware of his own power to mold the conditions of his own consciousness (and thus his environment) by the creative power of his thought. This enables him to take a conscious part in his own further evolution but precludes him from evolving any further—except by the right exercise of this power. Accordingly, the crux of the passage from the Fourth to the Fifth Kingdom is that people understand the nature of their own creative power [and use it constructively] rather than destructively. [This constructive use of one's own power—where one's power is used correctly, for one's benefit, as opposed to one using it invertedly—requires a conscious intervention on the part of the individual rather than an unconscious adherence to race-conditions]. Now, it is necessary to see that the Creative Process only (and always) has one way of working—and that is by Reciprocity or Reflection or, as we might say, by the law of Action and Reac-

tion—with the reaction always being equivalent, and correspondent to, the action which generated it. If this Law of Reciprocity can be grasped then we can see how the progress of the Creative Process must, at length, result [or culminate at this stage] in the producing of a being who himself possesses the power of independent spiritual initiative and [who] is thus able to carry on the creative work [of Spirit] from the stand-point of his own individuality.

Now the great crux [or imperative] is in getting people to see that they possess this power and then to get them to use it in the right direction. When our eyes begin to open to the truth that we actually possess this power the temptation is to ignore the fact that our power of initiative is itself a product of the similar power subsisting in the All-Originating Spirit [and that our creative power involves the specific directing of that One Power but not in our creation of it]. If this origin of our own creative faculty is left out of sight we shall fail to recognize the Livingness of the Greater Life within which we live. We shall never get nearer to it than what [is available through race-conditioning] what we may call its *generic level*—the stage at which the Creative Power is careful of [involved with] the [general] type or race but is careless of [not involved with] of [needs of] the individual. And so, [by functioning solely] at this level [and never exercising our creative power], we shall never pass into the Fifth Kingdom which is the Kingdom of Individuality. Thus, we will have missed the whole point of the transition to the more advanced mode of being—one in which the individual consciously functions as a creative center—because we have no conception of a Universal Power that works at any level higher than the generic. Thus, to reach [or attain] a specific personal exercise of creative power we have to conceive of ourselves as [a creative center] transcending the [generic operation of] Universal Law. But if we realize that our own power of creative initiative has its origin in the similar faculty of the All-Originating Mind then we see that the way to maintain the Life-giving energy in ourselves is to use our power of spiritual initiative so as to impress upon Spirit the

conception of ourselves as standing related to It in a specific, individual, and personal way—one that takes us out of the mere category of *genus homo* and delivers to us a specific spiritual individuality of our own. Thus, our mental action produces a corresponding re-action in the Mind of Spirit, which, in turn, reproduces itself as a special [and corresponding] manifestation of the Life of Spirit in us. So long as this circulation between the individual spirit and the Great Spirit is maintained the individual life will be prosper [evolve and become ever more joyous] and also grow in strength as the circulation [between the individual spirit and Universal Spirit] continues. This is so because Spirit, as the Original Creative Power, is a Multiplying [and ever-expanding] Force. Thus, any current sent into it is returned multiplied just as in telegraphy the feeble current received from a distance, at the end of a long line, starts a powerful battery in the receiving office which then multiplies the force and gives out a clear message—which, if not for the multiplication of the original movement, could not have been done. Similar to this, we may picture the multiplying tendency of the Originating Mind and, consequently, the longer the circulation between It and the individual mind goes on the stronger the latter becomes. And, as this process becomes habitual and automatic [such that it feels natural and effortless on the part of the individual] it produces an endless flow of Life—one which is continually expanding in intelligence, love, power, and joy.

But we must note carefully that all this can only proceed from the individual's recognition that his own powers are derived from [and dependent upon] the All-Originating Spirit, and that they can continue to be used constructively only so long as they are employed in harmony with the inherent Forward [or Ascending] Movement of the Spirit. Therefore, to insure this eternally flowing stream of Life from the Universal Spirit into the individual there must be *no inversion* in the individual's presentation of himself to the Originating Power [i.e. he must present himself as an individualization of Spirit and not as a creative center independ-

ent of Spirit]. For, through the very same Law by which we seek Life—the Law, namely, of reciprocal action and reaction—every inversion we bring (which comes about by presenting ourselves to Spirit [in a way where our nature is separate from that of Spirit]) is bound to be faithfully reproduced in a corresponding re-action, thus adulterating the stream of Pure Life and rendering it less life-giving [or causing it to act destructively]. [This adulteration is in] proportion and to the extent that we [wittingly or unwittingly] invert the action of the Life-principle—[and the foremost way we invert, and limit, the affirmative Life-principle is by our belief that we are somehow different from It, and that It is limited by conditions]. In extreme cases, the stream flowing through, and from, the individual may be rendered pernicious and destructive—and the more [destructive this power becomes] the greater [becomes] the recognition of one's own personal power to employ “spiritual forces.” [9.1]

The existence of these negative possibilities in the spiritual world should never be underestimated and, therefore, the essential condition for receiving the Perfect Fullness of Life is that we should present ourselves before the Eternal Spirit free from every trace of inversion [whereby we use our creative power to impose limitations upon Spirit and ourselves, rather than using our creative power to reveal the freedom and joy of our unity with Spirit]. To do this means to present ourselves [i.e., conceive of ourselves] in the likeness of the Divine Ideal; and in this self-presentation the initiative—so far as the individual is consciously concerned—must necessarily be taken by himself. He must project into [or impress upon] the Eternal Mind the conception of himself as being identical with its Eternal Ideal [which can only be done if he, himself, fully believes it and knows it to be true]. And, if he can do this, then by the Law of the Creative Process a return current will flow from the Eternal Mind [thus] reproducing this image in the individual, with a continually growing power. The obvious question is then: How are we to do this?

[First, we must realize] that to take the initiative for inducing this flow of Life, individually, it is a *sine qua non* that the conditions enabling us to do so should first be presented to us universally. This is in accordance with the general principle that we can never create a force but can only specialize [a pre-existing one]. Only here, the power we want to specialize is the very Power of Specialization itself—and therefore, as paradoxical as it may seem, what we must realize is the Universality of Specialization.

Now this is what the [Christian] Bible puts before us in its central figure. Taking the Bible statements, simply and literally, they show us this unique Individuality as the Principle of Humanity—alike in its spiritual origin and its material manifestation, and carried to the logical extreme of specialization, while at the same time, being the embodiment of the original polarity of Spirit and Substance. This Individuality, however unique [i.e., however uniquely expressed through each individual], is absolutely universal. Thus, the Bible sets Jesus Christ before us as the answer to the philosophical problem of how to specialize the universal while at the same time preserving its universality.

If, then, we fix our thought upon this unique [expression of] Individuality as the embodiment of *universal* principles it follows that those principles must also exist in ourselves and that His actual specialization of them is the earnest [or true example] of our potential specialization of them. Then, if we fix our thought on this potential in ourselves, as being identical [in kind] with its manifestation in Him, we can logically claim our identity with Him. Thus, what He has done we have done [and can do]; what He is, we are [and can be]. Thus, recognizing ourselves in Him [i.e., recognizing our Individuality as identical to his Individuality] we present *this* image of ourselves to the Eternal Mind. [We ‘present’ it to the Eternal Mind by fully believing it to be true with out objective mind]. [9.2] Thus, the result [of this true presentation of ourselves to Spirit] is that we bring with us no inversion and import no negative current into our stream of Life.

Thus we reach “the Father” [the Universal] through “the Son,” [our own Individuality]. [9.3] The Gospel of “The Word made flesh” is not a meaningless cant of some petty sect nor yet the cunning device of priestcraft, though it has been distorted in both these directions. Rather, it is founded upon the deepest laws of the threefold constitution of man and embraces the *whole* man—body, soul, and spirit. It [the Gospel of the Word made flesh] is not opposed to Science but is the culmination of all science, whether it be physical or mental. It is philosophical and logical throughout if you start the Creative Process where alone it can start—in the Self-Contemplation of Spirit. The more carefully we examine the claims of the Gospel of Christ the more we shall find that Christ [the Christ Principle, one’s own universal Individuality] is indeed the Mediator between God and Man—not by the arbitrary fiat of a capricious Deity but by a logical law of sequence. This view solves the problem of making extremes meet so that the Son of Man is also the Son of God. And when we see [that the Son of Man is also the Son of God, and that we ourselves possess all the powers of the Son] we thereby receive power to become ourselves sons of God which is the dénouement of the Creative Process in the Individual.

In closing, I would commend the present abstract statement of principles to the reader’s attention in the hope that it may throw some light on the fundamental nature of the momentous questions [we have been considering]. The great lesson to bear in mind is that if a thing is true at all there must be a reason why it is true, and when we come to see this reason we know the truth, first hand, for ourselves and not from someone else’s report. Then it truly becomes our own and we begin to learn how to use it. This is the secret of the individual’s progress in any art, science, or business, and the same method will serve equally well in our search after Life itself. Thus, as we follow upon the great quest we shall find that, on every plane, the Way, the Truth, and the Life are One. [9.4]

NOTES:

Chapter One

[1.1]

The way to bring about harmony between individuals (and for the individual to experience that harmony) is for each individual to consciously align his/her own actions with that of the creative action of the Original Power or Spirit. Regardless of the individual's actions, however, there is, and must be—according to the Law of Harmony—a universal harmonization between individual applications (such that each individual is aligned with, or in harmony with, the greater functioning of the universe). This universal harmony is a principle and is not brought about by the actions of the individual yet, the life of the individual whose thoughts and actions are in alignment with Spirit—either consciously or unconsciously (but more so, consciously)—will always find support and enrichment.

[1.2] The original reads: “That is so far as its cosmic manifestation of ends goes.”

Chapter Two

[2.1] *The Self-Contemplation of Spirit*

Troward holds that the Self-Contemplation of Spirit is the ‘primary movement out of which creation proceeds.’ Thus, the creation of the universe is the natural result, or outpouring, of Spirit contemplating Itself. This notion is similar to the Sufi cosmology which holds that this universe comes about through the act of God’s Creative Imagination (and that man is able to perceive God’s creation though a localized version of that same Creative Power). It is also consistent with the yogic notion that everything is a creation of Supreme Consciousness and the Zen notion of One

Mind. Troward, however, does not hold that the universe is a result of some directionless ‘play of consciousnesses’ but that it comes into being through a law-based, developmental and evolutionary process which necessarily results from the creative process of Spirit’s Self-Contemplation.

The term *Self-Contemplation* might also be understood as *Self-Imagination*, *Self-Conception* and/or *Self-Recognition*. Spirit (God), having nothing other than Itself, and existing in total freedom (as there is nothing whatsoever to oppose its action) brings about creation by continually conceiving or imagining Itself to be what it is. And since Spirit has nothing other than Itself to rely upon, it creates the cosmos by becoming the cosmos; and since its nature forever remains the same the fundamental qualities of Spirit, present with the first act of Self-Contemplation (or First Cause), must fully exist in every order and dimension of creation. These qualities of Spirit (which are necessarily present in every order of creation) are Love, Aliveness, Presence, Intelligence, Power (Freedom), Self-Awareness, Creativity, and Beauty (Harmony). In his *Doré Lectures*, Troward writes: “We can never ponder too deeply the old, esoteric definition of Spirit as, ‘the Power which knows itself.’ The secret of all things—past, present, and future—is contained in these few words. The Self-Recognition or Self-Contemplation of Spirit is the primary movement out of which all creations proceeds.”

Earnest Holmes, a major proponent of New Thought (and deeply influenced by Troward) writes:

Spirit thinks or knows within Itself and, as a result of this inner action, Creation manifests. Creation is the play of Life upon Itself, through Divine Self-Imagination. Spirit must create in order to be expressed. Spirit, Love, Soul, Substance, Law, and Unity are all Co-Existent and Co-Eternal with each other. The only thing that changes is form. Spirit makes things out of Itself by becoming the thing It makes [i.e., by becoming the thing it imagines].

There is no effort in the process. (Holmes, *Science of Mind*, p. 132)

Imagination

The Sufi mystic, Al Karim Jili writes:

As soon as you become aware of that [that the perfection of the revealed universe lies in the Imagination] it becomes evident to you that the Imagination is the principle and source of the entire universe because the Divine Being is Himself the principle and origin of all things and because the most perfect of His epiphanies [revelations] can only take place in a receptacle which is itself origin and principle. This substratum is the Imagination. From that moment, it is certain that the Imagination is the principle and source of all the universes, without exception.

(Corbin, *Spiritual Body*, p.151-52)

[2.2] *The Nature of Spirit*

According to Shi'i philosophy of Islam, the Will to Be precedes the creative act of Self-Contemplation, Consciousness, Thought, Mind, etc.

(From: Shaykh Abu'l Qasim Khan Ibrahimi], (1896-1969) *Spiritual Body and Celestial Earth*, Corbin)

Another verse [from the Koran] states: "To God belong creation and the creative Imperative." (7:52) So, we must distinguish between two things: a world of creation, which is the creatural universe, and a world of Imperative, which is the creative Universe. . . The creative universe, that of the Imperative, is the primordial divine Will. . . Hence, true reality, the essence of all things, are comprised in the divine

Will, but still in a state of generality and possibility, not of concrete determination and individuation.

The first of these universes [in the world of creation, coming after the creative Imperative “Be”] is the world of the Intelligence [Creative Consciousness, Self-Awareness, Self-Contemplation]. It is repeatedly mentioned in the traditions, for instance, in the following: “The first thing that God created was the Intelligence.” . . . So, in short, all creatures are forms of the Intelligence; they are so many “heads” created by God for this Intelligence. That is why all these forms owe their stability and consistency to Intelligence, and are inseparable from it.

(Corbin, *Spiritual Body*, p.241-43)

The first of these Treasuries is the world of divine Imperative, the world where to be is eternally in the imperative: “Be! and it is” (Koran, 2:111) Every being proceed from this existence-giving Imperative. The second Treasury is the world of the Intelligence [Creative Self-Contemplation], which is the world of the *materia consubstantialis*, for the *materia prima* of things was created first, and afterwards their form. The third Treasury is the world of the Soul, the place in which Forms of beings and things are “situated.”

(Corbin, *Spiritual Body*, p.254)

The cosmos came into existence through the Self-Contemplation (or Creative Self-Imagination) of Spirit yet prior to this creative process there was Spirit Itself, in Itself, as pure Beingness (or Existence, or ‘I AM-ness’). It also had (has) qualities, such as Self-Awareness, i.e., having a sense of (a consciousness of) its own Beingness. In addition Spirit must have some inherent will or desire to Create or to Imagine Itself as the cosmos—and the ability to create it. Thus, its nature must be one of Creativity, (and Freedom) to thus imagine itself in any way it choose and Absolute Power to become whatever it conceived Itself to be. And what guides this explosive creativity?—Absolute Intelligence. And what was prompting all of this?—Love. And how does all this

manifest?—as Beauty (Harmony). All of these qualities, thus, are fundamental to Spirit; all must be fully present at First Cause (before creation), and fully present throughout every reverberation of creation. In other words, Spirit, in all its fullness (with all its qualities) must be as fully present now, in every part of creation, as it was at First Cause.

[2.3] Paddy's Philosophy

The exact reference to this philosophy is unclear but it seems to relate to a philosophical argument which is self-defeating and which disproves itself before it ever begins.

2.4

However, I want to get away from using academic terms, so let us take the illustration of a broom and its handle: The two together make a broom. That is one sort of relation. But take the same stick and put a rake-iron at the end of it and you have an altogether different implement. The stick remains the same but the difference of what is put at the end of it makes the whole thing a broom or a rake. Now the thinking and feeling power is the stick and the conception which it forms is the thing at the end of the stick; thus, the quality of its consciousness [the subject's the thinking and feeling power] will be determined by the ideas which it projects [and holds to be true]—but to be conscious at all it must project ideas of some sort.

[2.4] The original reads: “. . . and this by the human order in which the liberty of selecting its own conditions is immensely extended.”

The plant can select its own conditions by moving toward sunlight; the animal can move from place to place (such as to places where there is more food), and humans can fundamentally alter their environment as well as their thoughts. The liberty Troward is referring to relates to the human freedom of choice and to the human ability to create by initiating a secondary chain of causation (through the power

thought). A human being, being a derivative or specialized functioning of Spirit, does not have the actual power of creation but may, through his/her own mental function, direct (or specialize) the creative power of Spirit, by initiating a secondary chain of causation.

The increased intelligence calls into activity modes of motion of a higher order corresponding to itself. The higher the intelligence, the more completely the mode of motion is under its control: and as we descend in the scale of intelligence, the descent is marked by a corresponding increase in *automatic* motion not subject to the control of a self-conscious intelligence. This descent is gradual, from the expanded self-recognition of the highest human individuality to the lowest order of visible forms which we speak of as “things,” and from which self-recognition is entirely absent.

(Troward, *Edinburgh Lectures*, Ch., 1)

[2.5] Or: “So, we are brought to the conclusion that personal participation in the Divine Ideal is the only possible course by which the advance into the next stage can be made.”

Chapter Three

[3.1]

The Law of Continuous Progression refers to Spirit’s “only possible Motive—and that is the Desire of the LIVING for ever-increasing Enjoyment of Life.” Thus, Spirit, by its very Life-nature, always seeks greater and greater ways to enjoy Itself, to enjoy its Livingness; and this ever-increasing enjoyment comes through an ever-increasing awareness of Itself. (Thus, the required reciprocal of Spirit’s joyful expansion is to be found in an individual whose consciousness is progressively becoming more and more awake to his/her own nature (as individualized Spirit) and who experiences

his/her own livingness as does Spirit—i.e., as love, beauty, abundance, intelligence, joy, creativity, fullness, peace, goodness, etc.)

[3.2] The term, ‘self-dependence,’ is somewhat unusual, though the concept Troward refers to is well-understood. The notion relates to the absolute self-reliance of Spirit (as there is nothing other than Itself to rely upon) and the absolute independence (or freedom) of the Spirit (as there is nothing to oppose its action).

The Lord is free. His freedom . . . reduces multiplicity into unity by inwardly uniting it. . . . He is therefore described as the knowing and acting subject, perfectly free in all His activities and all-powerful; this [freedom] alone is the essential nature of consciousness.

(Abhinava, in *Doctrine of Vibration*, p. 110)

One might say that Spirit’s absolute freedom does not allow it to be unfree (nor to be or to act against its own nature). Thus, Spirit (in its pure Beingness) does not have the power to be unfree. And yet, the creation of the individual affords that power (and freedom) to Spirit. Thus the individual (or Spirit in individualized form) affords Spirit with the one freedom it inherently lacks: in its pure Beingness, Spirit can only know freedom but in (and through) its individualized expression, Spirit is able to know the state of freedom (and joy) and bondage (and pain).

[3.3] The text reads: “It is just their interaction that makes each become what it does become—and in this further becoming consists the progression.”

[3.4]

The term *Unity* likely refers to the unity between the Universal Manifesting Principle and its Individual Manifestation but might also refer to the ‘grand harmony of the Originating Spirit’ (and the principle of Harmony whereby Spirit

can never go against itself). The former refers to the principle of harmony itself while the latter refers to a specific instance of this harmony.

[3.5]

The splendor of the vision [of the Beloved] and the insistence on the manifestation of beauty refer us to the feeling, prevalent throughout a vast area of Sufism—that *Beauty* is the theophany [revelation or disclosure] *par excellence*. (Corbin, *Creative Imagination*, p. 274)

[3.6] *Awakened Man*

Troward's notion of the Individual as being an independent creative center (capable of distributing and 'specializing' the creative power of Spirit through his/her own unique agency) is supported by Ibn Arabi's notion that the 'power of the heart' (*himma*) in a human being acts as a creative center of the Divine Being, capable of creating through 'epiphany'—i.e., not having the power to create, *per se*, but having the power to reveal, or unveil, the presence of the Divine Being through its own unique form.

Both Troward and Ibn Arabi assign creative power to all humans, though they distinguish between the unconscious individual, who creates unwittingly, according to race-conditions (and often to his own detriment), and the conscious or awakened individual, who is aware of his own creative power (and who uses it in a most beneficial way), and who is also aware that his use of the creative power is wholly contingent the Creative Power of Spirit:

. . . In the two cases, however, the organ of creativity—the Active Imagination—performs very different operations. In the first case, as it is exercised by most men, its function is representational: it produces images which are merely part of the conjoined Imagination [race-conditioned consciousness], inseparable from the subject. In the case of the Gnostic, the Active Imagination

serves the *himma* [the creative power of the heart] which, by its concentration, is capable of creating objects and of producing changes in the outside world. (Corbin, *Creative Imagination*, p. 223)

Chapter Four

[4.1] Troward's discussion about the ability of an evolved individual to transport himself to distant planets, though presented as a theoretical example, should be read as a literal possibility. Troward's consideration of life existing on other planets—life equally or more evolved than our own—must also be accepted as a truth if we are to accept his cosmology.

As part of the Creative Process, Spirit must express itself through individual form; and Spirit, whose nature it is to express itself more and more fully, constantly directs the whole of creation [through the Law of Growth] toward more and more advanced individualized forms—forms capable of expressing greater and greater degrees of Spirit's own nature. Thus, the will to express and know Itself (in greater and greater ways, through more intelligent and conscious individual expressions) is a virtue or quality of Spirit that operates in, and through, every part of the universe. All of creation, in every corner of every galaxy, is moving toward higher degrees of conscious individuality, capable of expressing—more and more fully—Spirit's nature as its own. Spirit's form is evolving toward more conscious individual expression in every imaginable place and in every imaginable way. Look at life on earth and you will see how it evolves in ways so as to occupy every imaginable eventuality. Thus, if we are to accept Troward's tenet that the whole of creation is a result of Spirit's Loving Self-Contemplation, and that the universe is necessarily evolving toward greater and greater expressions of Spirit—though not necessarily in a linear and predictable way—then every planet in every solar system is moving toward the possibility of supporting

conscious, individual life. Thus, if we consider the mathematical eventuality that it takes approximately 4-5 billion years for nebulous stardust to evolve into conscious life (under the right conditions and under intelligent direction) we can assume—by mathematical probability—that, in accordance with the billions of stars and planets in the universe, there exist a vast number of planets capable of supporting life, and that of those planets, intelligent life has evolved. Taking this one step further, we may assume that many planets which exist in far-off galaxies (or even in our own galaxy) which are, for example, 6 or 7 billion years old, must have given rise to individual beings who are more consciously advanced than humans—and who (as Troward speculates) are quite capable of visiting other planets or existing, in bodily form, howsoever they choose.

Creative Evolution takes place through the Law of Averages, or what may be called, the Law of a Billion Imagined Possibilities (BIP)—and not through an unerring movement toward a pre-determined end. Thus, Spirit may create a billion possibilities, a billion worlds, such that one in a million would produce the right conditions for conscious life. Thus, billions of worlds would not produce the conditions for life but we could not look at this as a failure, or the result of unintelligent action—rather, as the abundance of Spirit which produces every possibility. Thus, what we might see as a relative ‘failure’ (the creation of planet that cannot support intelligent life) is not a failure at all, but an integral movement of the whole, which always leads to success. (This can be compared to the process of learning by ‘trial and error’—an error is not an error, *per se*, because it is a necessary part of the learning process. Through error we discover one way how *not* to accomplish what we seek.)

The physical history of our planet shows us first an incandescent nebula dispersed over vast infinitudes of space; later this condenses into a central sun surrounded by a family of glowing planets hardly yet consolidated from the plastic [fluid] primordial matter; then succeed

untold millenniums of slow geological formation; an earth peopled by the lowest forms of life, whether vegetable or animal; from which crude beginnings a majestic, unceasing, unhurried, forward movement brings things stage by stage to the condition in which we know them now.

(Troward, *Edinburgh Lectures*, Ch., 2)

[4.2] The term *demonstration* was adopted and used extensively by Earnest Holmes, author of *Science of Mind*. Holmes defined *demonstration* as:

Through the mental and spiritual activity of thought, directed toward a definite end, we bring about a greater good, a more abundant life, a better condition than existed before. This is called 'demonstration.' We can demonstrate at the level of our ability to *know*. Spiritual demonstration is manifestation of Reality." (Holmes, *Science of Mind*, p. 584)

[4.3]

At present, the mass-conditioning of the subconscious mind of every individual dictates the function and capacity of the human body; it is the aggregate conditioning of what the race believes is possible. The subconscious mind acts, and builds the body, in accordance with this conditioning and without a conscious intervention from the individual. Thus, every human body has, as an automatic function, certain powers, such as the power to grow, process food, heal wounds, etc. So, our body digests food, and heals itself of wounds, without any conscious intervention from the individual. This is because these functions represent the aggregate conditioning of the body, the standard level of what is possible, and expected from the body. So, this level of mass-conditioning provides our body with certain capacities (consistent with the standard we inherited) but, at the same time, limits any expansion beyond that level. Any expansion to capacities beyond the normal standard, the inherited race-standard, must be appropriated by the individual, through

the conscious application of his power and volition. (And, he must use this power to overcome the massive inertia which is exercised by his present level of conditioning).

For example, the growing back of a lost limb (or regeneration of certain organs) is not part of the mass-level conditioning of a person's subconscious mind; it is not what human beings believe is possible, and expected, of the human body. As such, limbs do not naturally grow back. Certainly the subconscious mind (which has the power to create your body in the first place) has the power to regrow a limb, however, its present level of conditioning has curtailed this expression. To accomplish such an action, which is not part of a person's normal standard, requires a conscious intervention on the part of the individual; a human being, through the power of his own mind, must *consciously* direct the Infinite Power of Spirit (functioning through the individual's subjective mind) to accomplish this function.

To accomplish this, the individual must act in accordance with his own power and volition—and he must be certain that such a directive is possible and well within the breadth of his power and control. If the individual is undermined by unconscious beliefs, doubts, uncertainty, etc., than his individual's conscious efforts (to direct his subconscious mind) will fail—not because of any lack of power to accomplish this, but because one's direction (which is wholly based upon one's certainty) was undermined by unconscious thoughts which held to the conviction that such an action was not possible. (In other words, the mass standard of what is possible, which he inherited, overpowered his individual intention. Only when the mass-programming of his subconscious mind—based upon the aggregate suggestion of what human beings feel is possible has changed—or when the individual has enough mind power and certainty to overcome this mass-conditioning, will he be able to regrow a limb. In the first case, where the mass-conditioning has evolved to a higher level) limbs will grow back spontaneously (just as the tail of lizard grows back), without any exertion on the part of the individual; in the second case,

where the human standard does not yet hold this as being possible, an individual can only accomplish this end through the certain exertion of his own volition, and his ability to consciously direct the unlimited power of his own subconscious mind.

Chapter Five

[5.1] “. . . our minds all act according to certain generic laws which underlie all our individual diversities of thought and feeling.”

Recent advances in personality theory and typing have made it clear that although every human being thinks according to a generic mentation pattern there is a marked difference between the thought-generating patterns or modalities among people. Specifically, in his work involving mental types (called ‘Character Types’ or *cognitures*) Alvaro Lopez-Watermann determined 12 distinct patterns of ‘types’ by which thoughts are produced and which they take shape. Thus, although the mind of all people produces thoughts out of the same ‘mental stuff’ or ‘spiritual substance,’ the actual pattern or shape which those thoughts take—a shape which enables them to enter into objective consciousness—conforms to one of twelve patterns. The cogniture (of shape-giving function of thought) applies to thoughts formed by one’s objective mind and subjective mind. Thus, the individual’s subjective mind (which Lopez-Watermann calls the ‘Supportive Mind’), though of unlimited scope and power, manifests thoughts (on the plane of the individual) in accordance with a particular thought-forming matrix or cogniture. Thus, though there is one principle of Individuality (and one Spirit operating through all) the formation of individual thought must be in accord with a particular pattern. That pattern or shape is generated by one’s cogniture. (In actuality, the objective human mind can conceive of something

and its opposite—and it often alternates between these two alternatives. Thus, the objective human mind is able to generate thoughts in accordance with the patterning of its inherent cogniture and its opposite cogniture. (The subjective mind can only generate thought—and store and retrieve thoughts in memory—in accordance with its inherent cogniture, and not its opposite).

The *cogniture* is determined at birth and corresponds to the same demarcation (between signs) as found in the Tropical Zodiac—even though the cogniture has little to do with astrological interpretation.

[5.2] The text reads: “This is so because we are made that way and cannot help it.”

[5.3] Troward often uses the term ‘Personality’ (with a capital ‘P’) to indicate the ‘Universal Principle of Personality’ which might, more accurately, be designated as ‘Universal Individuality,’ ‘Personhood,’ ‘self-aware individuality,’ or by the term, ‘Personity’. This term points to a universal principle, inherent to every individual; it has nothing to do with one’s particular personality, which is shaped in accordance with one’s conditions and experiences. Troward clearly intends to distinguish this universal principle from one’s acquired personality—which forms part of the personal expression of this universal principle but is not synonymous with it. Thus the term ‘Personality,’ as used by Troward, does not refer to the one’s particular personality but to that universal, individualized expression of Spirit which operates through, and as, the Individual.

Intelligence and Responsiveness is the Generic Nature of Spirit in every Mode, and it is the *concentration* of this into centres of consciousness that makes personality, i.e., *self-conscious individuality*. This varies immensely in degree, from its first adumbration in the animal to its intense development in the Great Masters of Spiritual Science. Therefore, it is called, “The Power that Knows Itself”—it

is the power of *Self*-recognition that makes *personality* [or Individuality], and as we grow to see that our personality [Individuality] ‘is not all contained between our hat and our boots,’ as Walt Whitman says, but *expands* away into the Infinite, which we then find to be *the Infinite of ourselves*, the same ‘I AM’ that I am [as an individual], so *our personality* [Individuality] expands and we become conscious of ever-increasing degrees of Life-in-ourselves.

(Troward, *The Hidden Power*, p. 156)

Personality [i.e., self-aware individuality or ‘the power that knows itself’] contains in itself the Universal Scale; it can either accommodate itself to lower rates of motion already established or it can raise them to its own rate of motion. Hence, Personality is the grand Ultimate Fact in all things. Different personalities should be regarded as different degrees of consciousness. They are different degrees of emergence of “The Power that Knows Itself.”

(Troward, *The Hidden Power*, p. 196)

One’s unique personality—and now we are using the term in its more common meaning—is seen by some spiritual psychologists, especially Almaas, as an ego-based substitution of our real self. This is the false self which most people live through; it does not contain one’s true essence but comes to obscure it. This obscuration comes about when a person identifies with this bundle of thought-complexes (as his self or essence) and thereby displaces his conscious center from his Essence to a distorted representation of Essence. Thus, one must distinguish between the image or representation of self (which can be seen as a ‘false’ or partial self) from one’s True Essence or Individuality. The former is a somewhat dead, distorted, and partial representation of self, while the latter is one’s true self, the livingness of Spirit Itself, as you.

There is a marked difference between ‘personality,’ individuality, Individuality (which is the universal principle of

Individuality), and the identity. *Personality* refers to that psycholo-gical complex which is unique to the individual; it is the particular (and distorted) way his individuality has come to express itself. Individuality (with a small 'i') is the specific, individual expression of the universal principle of Individuality. Individuality (with a capital 'I') is the universal individuality common to all persons or individuals yet it gets expressed in a unique way through every individual (via the personality). The *identity* is that aspect of self to which the individual assigns his sense of 'I.' It may be seen as the seat of his conscious self. Most people automatically identify with, or assign their sense of 'I' to, their personality (and the particular mind-body upon which it is based) believing themselves to be particular complex of thoughts and images. If one is able to gain access to a deeper sense of self, he sense an identity more encompassing than the mere personality and he may come to identify with, and believe himself to be, that consciousness which is beyond the mind (and which is aware of the mind and personality), that pure, living pulsation of 'I Am.'

[5.4] The expression, *Eskato Bebeloi*, is used in the Eleusinian Mysteries. Its meaning, "Hence ye profane," or "Far hence, ye Profane!" basically means: "Get ye gone (or, "Be off," or "Do not enter here"), ye who are Profane." What this warning means, when posted above the entrance to a temple, is: "Do not enter here, ye who do not understand the sacredness of the knowledge being offered, and ye who (out of ignorance) are likely to misuse the knowledge you would receive here."

These words, 'Far hence, ye Profane' might also be placed before the entrance to your own mind and serve as a reminder to prevent all profane thoughts from entering.

[5.5] The Doctrine of the Octave states that the end of one series marks the beginning of another series, of a higher order. In his *Doré Lectures*, Troward states:

Systematic spiritual study commences with the contemplation of the existing cosmos. Then we transfer the conception of the monogenetic power of the Spirit from the cosmos to the individual and realize that the same Spirit is able to do the same thing in ourselves. This is the New Thought which in time will fulfill itself in the New Order. Thus [it is our function to] provide new thought-conditions which enable the Spirit to carry on its creative work from a new stand-point—that of our own individuality. This attainment by the Spirit of a new starting-point is what is meant by the esoteric doctrine of the Octave. The Octave is the starting-point of a new series, reduplicating the starting-point of the previous series at a different level, just as does the octave note in music. We find this principle constantly referred to in Scripture—the completion of a prior series in the number Seven, and the starting of a new series by the number Eight, which takes the same place in the second series that the number One did in the first. The second series comes out of the first by natural growth and could not come into existence without it. Hence, the First or Originating number of the second series is the Eighth if we regard the second series as the prolongation of the first. Seven is the numerical correspondence of complete manifestation because it is the combination of three and four, which respectively represent the complete working of the spiritual and material factors—involution and evolution—and thus together constitute the finished whole. . . . It is for this reason that the primary or cosmic creation terminates in the rest of the Seventh Day, for it can proceed no further until a fresh starting-point is found. And, when this fresh starting-point is found in Man, in his realizing his relation to the “Father,” we start a new series and strike the Creative Octave. Thus, the Resurrection takes place, not on the Sabbath or Seventh Day, but on the Eighth day—which then becomes the First day of the new creative week. The *principle* of the Resurrection is the realization by man of his individualization of the Spirit and his recognition of

the fact that, since the Spirit is always the same Spirit, it becomes the Alpha of a new creation from his own centre of being. (Troward, *Doré Lectures*, Ch. 8)

Each octave is a new world, a new beginning, where everything is rediscovered, but at a different height, that is, in a higher mode of being. This succession of octaves is what allows the *ta-wil*, or spiritual hermeneutics [spiritual process leading to self-realization] to be practiced authentically.

(Corbin, *Spiritual Body*, p. 59)

Chapter Six

[6.1] The term ‘Power’ (which can also be seen as Freedom) refers to Spirit’s unlimited power to create (by becoming) whatever It imagines Itself to be. Thus, when the individual contemplates this inherent quality of Spirit—or any other inherent quality of Spirit—he creates or is generates that same power (or quality) within himself. Here Troward talks about the contemplation of Power; elsewhere he talks about the contemplation of Aliveness. Other masters talk about the contemplation of Presence, of Beingness (the sense of ‘I Am.’) All of these are ever-present qualities of Spirit which, if contemplated, direct the individualized consciousness toward the universal.

[6.2]

And, this thing called ‘Individuality’ is a real thing, inherent in each of us, and which may be developed and brought into activity if we go about it right. Individuality is the expression of our Self—that Self which is what we mean when we say “I.” Each of us is an Individual—an “I”—differing from every other “I” in the universe, so far as personal expression is concerned. And in the measure that we express and unfold the powers of that “I,” so are we great, strong and successful.

(Atkinson, *The Secret of Success*, Ch. 1) d. 1907

Chapter Seven

[7.1] Thus, if the individual does nothing, if he remains (wittingly or unwittingly) at the level of his present race-conditioning. Thus, if he does not consciously intervene on his own behalf (at this stage in evolution, where a conscious intervention is necessary) then his body will be subject to the natural movement of physical laws and eventual death. If, however, the individual consciously intervenes, and introduces a higher standard or 'stage' of consciousness, the 'neutral' (and accommodating) matter of the physical body (subject to consciousness) must respond to that higher causal level. As such, the body would no longer be subject to death (or disease).

[7.2] This "active laying aside of the old race-standard and the conscious adoption of the new one" comes about when the individual is ready to make a major shift in his life. To be in a position to make this shift, the individual must see and experience the error, limitation, (or lack of usefulness in producing beneficial results) in the old way of thinking—and must also have insight into a higher standard, or its potential—before he will have desire and conviction enough to abandon the familiar and once-useful 'old race-standard.' This process of shifting from one worldview to another, or from one way of thinking and being (and acting) to another, is what, in science, is known as a 'paradigm shift.' Thus, all processes of growth and transformation, on every level, involve the (often painful) act of 'letting go' of the old paradigm (which one has come to identify with) and replacing it with a new, not-yet-proven paradigm.

A paradigm can be seen as a set of assumptions or premises—a lens as it were—through which we view the world. Due to the creative nature of thought, the paradigm (or worldview) one adopts actually shapes the reality he is look-

ing at. Thus, the paradigm not only filters out incompatible information (information which do not fit our assumptions about reality) but it also serves to shape and alter the reality one is looking at—shaping it in accordance with one's assumption as to how it should appear.

The universe is all-inclusive and receptive and responds to every idea applied to it. Thus any system or set of beliefs that a person holds to be true tends to attract evidence and phenomena which confirm that belief (rather than disprove it). A cosmology, for that reason, is a powerful artifact. It serves to actualize the reality which it purports to describe.

Because it shapes the reality he is accustomed to, a person's cosmology becomes his most precious and jealously guarded possession. It is a commonplace of psychoanalysis, confirmed by everyday experience, that people tend to ignore or angrily reject unfamiliar ideas which have no place in their mental cosmologies. Similarly with societies, unorthodox views and observations which run counter to the established cosmology are not gladly received and may well be suppressed.

(Michell, *The Dimension of Paradise*, p. 199)

[7.3]

The evolution which has brought us up to this standpoint has worked by a cosmic law of averages; it has been a process in which the individual himself has not taken a conscious part. But because he is what he is, and leads the van of the evolutionary procession, if man is to evolve further it can now only be by his own conscious co-operation with the law which has brought him up to the standpoint where he is able to realize that such a law exists. His evolution in the future must be by conscious participation in the great work and this can only be effected by his own individual intelligence and effort.

(Troward, *Edinburgh Lectures*, Ch. 2)

[7.4] 'For action and repose alike we find that our strength lies in our recognition of the unity of the spirit and ourselves as individual concentrations of it.'

(Troward, *Edinburgh Lectures*, Ch. 12)

Chapter Eight

[8.0] Dénouement (dey-noo-MAHN)

1. a) The final resolution or clarification of a dramatic or narrative plot;
b) The events following the climax of a drama or novel in which such a resolution or clarification takes place.
- 2) The outcome of a sequence of events; the end result.

[8.1] "Given the knowledge on the part of the individual that he is able, by his power of initiative and selection, to draw directly upon the All-Originating Spirit of Life, what motive could he have for not doing so?"

Or: "Given that we know the principles of creation, and that we, through the directive power of our thoughts have the power to shape our reality, why do we not choose to create a more favorable reality for ourselves?" Or, simply, "Why am I not able to put my knowledge into practice? What is preventing me from doing this?" We may know the universal principles, we may know 'the Secret,' but what is the secret of putting those principles into practice, of translating our knowledge into beneficial action and into a more abundant and joyous life?

It is clear that we, through the use and direction of our conscious intelligence, are able to determine and shape our world. Quite literally, every thought, feeling, emotion, assumption, and concept—that we hold to be true and which comprises our being—imprints upon the Universal Substance and eventually out-pictures as the world we experience (unless negated by another thought). So, if we know

this principle and have the creative power to favorably alter our world, why do we find ourselves in situations that we do not like nor would ever choose for ourselves? In other words, why are we not producing the kind of life we consciously desire? Why are our efforts being thwarted? Why?—because *every* thought, feeling, concept, fear, and emotion—all that you hold to be true—translates into your outer world. This includes everything you are conscious of and everything you are not conscious of. Thus, you may *consciously* choose to have something—but at the same time you may have deep-seated *unconscious* fears and beliefs which undermine and run counter to your conscious desires. In the end, what you get is what feels natural to you, not necessarily what you want at this moment. Thus, you may want abundance but if this does not feel natural to you, if you are not able to fully own the state of abundance (since it is not consistent with the concept you hold about yourself) then you will not get it. You may want more abundance in your life but at the same time you may be holding fast to the concept (gained in early childhood or from race-conditioning) that you are not destined for abundance, that abundance is for others; that it is not ‘spiritual’ to want wealth, that you are not really deserving of it (like others are), that you should be content with the small amount you have, that more money is only going to bring more hassles, that more money is not going to make you happy (so why place any value on it), etc. Thus, the world you find yourself in is an exact out-picturing of the sum total of *all* that which you hold to be true—both consciously and unconsciously—i.e., that which feels most natural to you. Thus, most people’s lives are dictated by self-defeating assumptions and concepts of which they are not even aware—deep-seated misconceptions of who they really are.

[8.2]

Death will, some day, cease to be, for the simple reason that Life alone can be the enduring principle—but we have not yet reached this point in our evolution. Whether

any in this generation will reach it I cannot say but for the rank and file of us the death of the body seems to be by far the most probable event. Now what must this passing out of the body mean to us? It must mean that we find ourselves without the physical vehicle which is the instrument through which our consciousness comes in touch with the external world and all the interests of our present daily life. But the mere putting off of the body does not of itself change the mental attitude; and so if our mind is entirely centered upon these passing interests and external conditions the loss of the instrument by which we held touch with them must involve a consciousness of desire for the only sort of life we have known coupled with a consciousness of our inability to participate in it, which can only result in a consciousness of distress and confusion such as in our present state we cannot imagine.

(Troward, *The Creative Process*, 2nd Edition)

[8.3]

The liberated and fettered are both 'enjoyers': the latter is compelled to 'enjoy' whatever befalls it due to its ignorance [i.e., ignorance of its own true nature, and race-conditioning] and the consequences of its past actions; the former, on the contrary 'enjoys,' as does Shiva [God] Himself, whatever he freely chooses to create. Both are one [in nature] because both are free to choose: one chooses mindfully, with understanding, the other foolishly, out of ignorance and indifference to the deeper reality. Even so, the oneness of all things ensures that Lord Shiva [God] graces every living being equally and without bias [by virtue of his ever-present, life-affording nature].

(Dyczkowski, *The Stanzas on Vibration*, p. 232)

[8.4] The term *dream*, as used here, is as a metaphor for life and refers to Troward's distinction between those who dream as they must (living unconsciously, on the level of race-conditioning) and those who dream as they will (living

as they consciously choose, in accordance with their own creative power and choice).

[8.5] Troward attributes the power to take ‘initiative’ as belonging to the objective mind and likens this term to the expression of individual will (whereas the power of ‘selection’ is likened to discrimination). Both of these powers are results of inductive reasoning which are integral to the objective mind—and both refer to the power to direct, or specialize, but not to create. The notion of the ‘creative imagination,’ as found in the individual, is closer in concept to that which creates something new, out of nothing, and that which is ‘necessary to inaugurate a New Departure’ (and initiate a new chain of causality).

[8.6] In all previous references, Troward referred to the subjective and objective minds as being part of our ‘mental faculties’ but here he is referring to them as being ‘portions of our spiritual being.’ It might be that when these two minds are not united, when acting independently, that they lack true creative power—which might be called ‘spiritual power’ or the ‘power of Spirit.’ Only when the two minds of the individual are united ‘into a perfect whole’ does this alchemical combination make way for a new Order or creative dimension.

[8.7] The argument is mathematical and precise: Even though creation, as viewed from the perspective of the Divine Mind, might be seen as an illusion *relative to itself*, when seen from the perspective of the individual—who himself may be considered part of that illusion—the result is that the experience for the individual (and for the individualized Spirit) is quite real.

The ‘illusion theory’ (which Troward rejects) is that we, as individuals, are being dreamed, and that every condition we experience (including ourselves) is unreal. Troward is saying that if *everything* is a dream or unreal (or a mathematically

negative) then the relationship between all of these dreamed entities (or negatives) must be real (or positive).

[8.8] The same might be said of ‘surrender.’ Many spiritual seekers take pains to surrender to ‘What Is,’ to the form or the outer conditions of Spirit. In terms of New Thought, surrender involves the surrender of that which is limited (and false) to the All-Inclusive Spirit. As such, the blind acceptance of outer conditions (as being the necessary ‘will of God’) often defeats true surrender—rather it becomes a ‘spiritual’ way to perpetuate one’s limited sense of self (and to displace one’s true creative power to something outside oneself). Surrender, thus, is a dynamic and creative process of uniting the individual with Spirit, the limited with the unlimited, and not an overt passivity or an acceptance of temporary outer conditions.

[8.9] Troward’s theory about the afterlife, or what aspects of consciousness an individual ‘brings over’ with him, is in general accord with the Eastern notion that what every individual ‘carries over’ (or that which carries the soul into the afterlife and into his next ‘incarnation’) is his subtle body. The subtle body can be seen as the sum-total conditioning of one’s subjective mind; it holds the state (or level) of consciousness consistent with every assumed-to-be-true assumptions accepted by one’s subjective mind.

[8.10] The original reads: “‘Because the facts prove it so,’ is the ultimate answer of all religious systems, with one exception.”

It is not clear as to what this ‘one exception’ (among all religious systems) refers to, though it may refer to the esoteric teachings of the Judeo-Christian Bible. Later in this chapter, Troward quotes from the New Testament (John) and also from the Old Testament and concludes by saying: “From the standpoint of the Bible, therefore, the attainment of physical regeneration without passing through death is

not an impossibility nor is it necessarily relegated to some far-off future.”

[8.11] This paragraph was originally placed at the end of the Chapter. For reasons of continuity (as this paragraph relates to resurrection) it was placed here.

[8.12] “. . . Universal Substance must be created by emanation from [One] Universal Spirit.”

Troward’s notion of ‘emanation’ is similar to the Sufi notion of theophany—the notion that God reveals Himself (and his qualities or ‘names’) through form. Troward holds that Universal Substance is not created *from* anything but that Substance is the form of Spirit Itself; that Spirit creates the universe *by becoming* whatever It conceives itself to be. There is no separation between Spirit and its creation—they are one and the same. Hence, Spirit does not create the universe, *per se*, rather Spirit (in its eternal Self-Becoming) reveals itself, to itself, in the form of the universe.

Chapter Nine

[9.1] Troward is talking about the misuse of spiritual powers, or *siddhis*, and how such a misuse of power by an individual (which pits him against the nature of Spirit) ultimately brings about his destruction or downfall.

[9.2] Troward holds that the individual expression of Jesus presents an “answer to the philosophic problem of how to specialize the universal while at the same time preserving its universality.” For Christians, this specialization can be found in the life and teachings of Jesus—but to hold that the life and teachings of Jesus presents the only manifestation is to completely miss the teaching (and to miss the essential point that this same specialization, as found in Jesus—or in any other such master—can also occur in you).

[9.3] Omitted from the later part of the line: “and that He is able to keep us from falling and to present us, faultless, before the presence of the Divine glory with exceeding joy (Jude 24).

[9.4] Chapter Ten, entitled, *The Divine Offering*, and Chapter Eleven, entitled, *Ourselves in the Divine Offering*, were not part of Troward’s original edition but were added as part of a later edition. As these chapters relate to Christian ideas (and not directly to New Thought) they were not included in this edition.

APPENDIX

1. Questions and Answers
2. Objective and Subjective Mind

Appendix 1: Questions and Answers

Image and Likeness of God

According to the Bible, we are made in the image and likeness of God, therefore—as many teachers say—we must possess the same nature as God. Is this so?

Yes, you possess the same nature as God—but are you, in your present state (of conditioned ignorance) aware of what you possess? (God is fully aware of His own divine nature—are you?) Using an analogy: I may possess a priceless diamond (in the rough) and believe it to be a worthless stone (which I use as a paperweight); moreover, I may lament my impoverished condition and pray to God for relief. Thus, it is not so much about what we possess—rather we must understand and appreciate the true value of what we already are. (And the notion that God’s nature is something one can ‘possess’ points to the very heart of the problem: It is not something you can possess—which implies that it is something you can also lose—for it is your very nature. It is you, it is your own being—it is not something you can gain or lose.)

Thus, we may be made in the image and likeness of God but (in our state of conditioned ignorance) we do not recognize that likeness, nor do we experience the true wonder of this unity. What we identify with (who we believe ourselves to be) is that facet of our being which is mind-made (brought about through race-conditioning). That is the egoic

self-image we live our lives through. In our conscious awareness of self, this self-image has come to replace the divine existence, or living truth, of what we truly are. So, we are made in the image and likeness of God (our nature is truly that of God) yet through the lowly 'exile' of our present human condition we have come to identify ourselves with something we are not. Thus, as a result of this, we are completely lost to (and out of touch with) who we really are. This is bondage, and this is the bondage which we unwittingly perpetuate through the misuse (or inversion) of our own creative power. Yet here is the way out: the same power which we are unwittingly using against ourselves (which keeps us in a state of limitation or bondage) is the exact same power, if used correctly, which can help reveal to us our true and inherent state of freedom. So, it is not about gaining anything, or obtaining any freeing power, but about correctly using what we already have and are.

True Self-Image vs Egoic Self-Image

So, we are made in the image of God—but who makes us? Does God make the image, or do we, through our own conditioned mind, make the image?

Both. There are two images involved—one which is true (a true image of our own Individuality) and one which is false, or mind-made, which is an image based on a various set of limiting and distorting factors. Spirit makes the true image (the one in likeness to itself) and we, through our own conditioned mind (based on race-conditioning, early environmental factors, innate disposition, etc.)—and the misuse of our own creative power—then make another image, an image based upon the sense of 'other' and which corresponds to the way we image others see us. The first image we might call a 'true self-image' (one in likeness with Spirit, and image of self as individualized Spirit); the later is an 'egoic self-image,' based on race conditions and an array of other conditions.

There are actually three modalities in operation here: Spirit (our unity with Spirit, as our own nature), a true self-image (which allows us to operate as an individualized center of Spirit) and the false of egoic self-image, which is a distortion of our true self-image—and the image we, as normal human beings, wholly identify with. You see, we are made in the image of God, as a pure individualization of God—and having all the attributes of God (freedom or free will, aliveness, beauty—and creative power) as our own nature. Then, from this center of individual freedom, we create another image for ourselves, based on how we imagine others see us. This ‘derivative’ or ‘false’ image of self we create for ourselves is the egoic race-conditioned self-image we come to identify with and live our lives through.

It is important to get clear on these three distinct modalities of being. In that way you will have the clarity by which you can shift your identity away from your unwitting identification with the false ego-image and toward your true-self image and inherent nature. So, this is not about total identification with your infinite, transcendental self—because this is not the full purpose of human life—but to be aware of your true nature and allow it to live and express itself, in form, through your true self-image, the image of self made in the likeness of God.

First—or last, depending on how you want to look at it—there is the egoic self-image: This is the mind-made self-image that we create, based upon race-conditioning (and the notion of others), which might be called ‘false.’ This is the image of self we (as creative centers of Spirit) create, one which is based upon how we imagine others see us. Thus, fully identified with this ‘egoic’ image, we are seeing ourselves from the imaginary perspective of how we imagine others see us. This is not our true individuality, nor even a true image of our individuality, but an egoic version of self which we identify with (and hold, in our awareness, as our true self) which comes to displace our true individuality. This

image is not us but it exerts the most powerful pull on our attention and awareness. When you wake up in the morning, this is the image that exerts itself and usurps your attention. All the stuff you need to ‘get done’ relates to this image. All sense of ‘other’ (and every imaginary conversations you have, in your head, with another) relates to this image. All your daily concerns relate to this image. All your fears, as well as all your schemes for attaining happiness, relate to this image.

Then there is the true or pure self-image: This is the image of self made in the likeness of God; it is the image that represents all the qualities of God. This image points to our pure humanity; it is an image of self based upon our pure, divine essence—and not based upon how we imagine, some imagined ‘other’ might see us. This is our pure self-image not based upon race-conditioning or others. This image of self we see as an image—and joyfully experience that image—but not one which we wholly identify with nor confuse with our true self (nor live through so fully that it comes to completely replace our true self). This image allows us to experience our infinite divine nature in finite form. This image allows us to experience the pure enjoyment of our individualized existence; to walk through nature and enjoy its beauty, to relate to others with love, to live a joyful life, and to experience the wonder of our oneness with Spirit.

Then there is our Essence, or true nature, which is Spirit Itself, and is not an image. This is what the true self-image represents. This is our true self, our essence—the ‘good’ and ‘affirmative’ nature we share with Spirit. This is our Aliveness, our Infinite nature, our consciousness, beingness, freedom, wholeness, beauty, etc. This is who we truly are. It is not an image.

Poverty and Abundance

Many of the world’s religious traditions extol the virtue of poverty (and advocate such practices as renunciation and

self-denial). Does poverty (or these poverty-based practices) have any merit?

No, not from where we are standing. Poverty, per se, has no merit nor is it a virtue nor does it have any intrinsic value or benefit. In fact, the state of poverty is completely at odds with God's inherent nature, which is joyous, ever-expanding, life-giving abundance.

A person completely identified with the material world—so much so that he has come to define himself by things (and thereby misses his true essence)—may need to dis-identify from those things in order to see himself more clearly. He needs to shift the center of his consciousness away from the material to the spiritual—and, in this process, he may need to give up certain material things to accomplish this (or maybe not). However, your question relates to the belief that poverty is somehow 'spiritual' and that it represents some kind of inherent virtue. It does not. This mistaken notion that poverty is a virtue (or spiritual) goes hand in hand with the notion that life is supposed to be 'dismal,' that a human being is supposed to be some kind of joyless puppet, passing various tests set up by God—and that the true joy, which is doled out in the next world, is the 'payoff' for having passed through this joyless corridor of life. At least those attached to wealth are facing in the right direction—though missing the true wealth of their own being; those facing poverty are missing the whole point that life is the joyous expression of God's abundance.

If we are to lift ourselves out of these 'low' and self-defeating beliefs—beliefs which may have served a purpose at one time—when the 'normal standard' was quite low—we must embrace new and higher beliefs. The cosmology we are discussing is one where the individual recognizes himself as an individuation of Spirit, where the unity of the individual and Spirit comes about to the extent that the individual is able to embody the divine attributes of Spirit—and one of those attributes of Spirit is Abundance. There is

nothing not Abundant with respect to God or God's creation; likewise there is nothing that is not abundant with respect to our own nature. It is God's will (evidenced by the whole of creation) that we, as individuals, are meant to express His nature in our lives, now—and His nature is that of aliveness, love, beauty, fulfillment, and abundance. In other words, there is nothing spiritual about poverty (or poverty consciousness), and everything spiritual about partaking in, and enjoying of, the true abundance of God's nature.

New Thought and Christ Consciousness

Thomas Troward, Neville Goddard, and Earnest Holmes—three major proponents of New Thought—were also great devotees of the Bible and especially the teachings of Jesus. If New Thought represents universal principles, applicable to everyone, how is it that much of New Thought is presented through a Christian framework?

Troward read the Bible every day, so he naturally used the contextual framework he was familiar with to give support to, and develop, those ideas. Had he read the Upanishads every day, he may have used a different framework. The principles of New Thought are independent of any religious system though they may be exemplified and embodied by the life and teachings of various religious personages through history.

I think this Christian context is going to be most problematic for Christians—especially Christians who are attached to the partial understanding that the manifestation of the Christ Principle was a singular event which occurred in the historical Jesus (but not in others nor in themselves). Most Christians cannot accept a new understanding of the Christ Principle—just as those adhering to the dominant tradition at the time of Jesus could not accept his new teachings. Thus, New Thought may be consistent with the highest dimensions of Christianity, and it finds supported in the teach-

ings and stories of the Bible, yet New Thought is not dependent upon, nor based upon, these teachings. The story of Jesus has meaning only to the extent that you, in your own life, can actualize the same relation that Jesus had to the Father (or Spirit). The point is not to worship Jesus, but see him as the supreme example of what you can become; to have the same relationship with Spirit, from the perspective of your individual existence, that Jesus had to Spirit.

A primary tenet of New Thoughts is that every human being is an individual creative center of Spirit. Thus, with respect to Christ (or the Christ Principle demonstrated in Jesus), New Thought holds that this points to a Universal Principle which, if universal, must be inherent in every human being, and available as fully now as it was then. Trovord equates the Christ Principle with the essential creative function of the Individual. Neville, on the other hand, equates the Christ Principle with the creative power of the human imagination; he holds that the coming of Christ (and the redemptive power for man) comes about when a person gains access to the creative power of his own imagination (i.e., his Christ Consciousness) and not through any outside power or intermediary.

In sum, whatever Jesus was, or could be, every individual is and can be. To accept this New Thought teaching, one must understand himself or herself, in essence, to be the Christ, the creative power of God in individualized form (just as Jesus understood himself to be that creative power). This, however, is a level of understanding and experience that is not acceptable to most Christians. Most Christians are not comforted (but rather confronted) by this expansive understanding. Most prefer to remain in the safe position of being 'sinners,' and of holding fast to the notion that by accepting Jesus as their Lord and Savior all their sins will be forgiven and that they will go to heaven (as opposed to hell—which is the destination for everyone else). This kind of relationship with God, which many Christians find comfort in and cherish, is consistent with the conditioning and self-image they have come to embody. New Thought

teaches something completely different from this, something which takes us past the level of fear-based, race-conditioning.

When a woman reached towards Jesus' garment and was healed, he said, 'You own faith has healed you.' He did not say, 'I have healed you,' or 'my power has healed you,' or 'God has healed you,'—he said, 'your own faith has healed you.' Thus, you are not healed by the power of Jesus, you are healed by your own power, by your own livingness, by the same power which Jesus had access to. This is the power of your own subjective mind. That power of your own subjective mind is the Christ Consciousness. To assign your inherent power and birthright to some power outside yourself or to some historical figure is to completely miss the truth of what Jesus taught and embodied. If the Christ Consciousness is anywhere in the universe, it is in you—moreover, it must be who you truly are.

The abundant life that Christ promised us is ours to experience *now*, but not until we have the sense of Christ *as our imagination* can we experience it.

(Neville, *Awakened Imagination*, p. 4)

Therefore man's ability to identify himself with his aim [or ideal], though reason and his sense deny it, is proof of the birth of Christ in him. To passively surrender to appearance and bow before the evidence of fact is to confess that [the creative power of] Christ is not yet born in you.

(Neville, *Awakened Imagination*, p. 11-12)

When man has the sense of Christ *as his imagination*, he sees why Christ must die and rise again from the dead to save man—why he must detach his imagination from the present state and match it to a higher concept of himself if he would rise above his present limitations [i.e., his personal standard] and thereby save himself.

(Neville, *Awakened Imagination*, p. 63)

The complete manifestation of the Law of Individuality is the end or purpose of the Bible teaching concerning Christ. . . . By realizing the relation of Christ to the Originating Mind, the Parent Spirit or 'Father,' we receive a standard of thought which is bound to [i.e., must] act creatively, bringing us all the possibilities of our hidden being.

(Troward, *Doré Lectures*, Ch. 8)

Redemption of Sin

What does it mean, "Jesus dies for our sins?" How does this relate to the teachings of New Thought or "New Christianity"?

Well, if Jesus died for our sins, meaning that he died so that our sins or limitations—or that which separates us from God, may be removed or "forgiven"—he has to die. If Jesus does not die, if Jesus is not dead, then this saying is not ripe to have any meaning. You may have heard the saying: "If you meet the Buddha on the road, kill him." In this scenario, too, the Buddha must die. Now we are not talking about killing the historical Buddha (or the death of the historical Jesus), we are talking about killing the image or notion that Jesus, the person, has some power that you do not have. We are talking about killing the idea of displacing or disinheriting, your own Christos Power, and holding to the idea that your own power resides somewhere else, such as in Jesus, the person, and not in you. Thus, the "death of Jesus" is the death of the notion that the Christos Power resides in the historical Jesus alone and not in you (and it resides in you as fully as it did in Jesus). The death of Jesus represents the death of the false belief that the Supreme Power of Life (which, in Christian parlance, is also the power which can forgive sin), that the Christos, resides only in the historical Jesus and not in us.

Thus, Jesus must die; this reliance upon the image of an historical Jesus (which is none other than the reliance upon the concept of an individual power—outside ourselves) and not upon the Christos—the living power of Spirit in us—is what must die. And only when this “image of Jesus” dies (this image of redemptive power which is outside our own consciousness), this false notion of Jesus, or “Christ,” dies, are we then able to gain the full power of the Christos—which is no place other than in ourselves. Only then are our sins—i.e., that which separates us from our true self as Spirit—removed. So long as Jesus does not die, so long as we hold onto, and keep alive, this false concept of Jesus (and displace our true power to someone or something outside ourselves), our sins (our separation from our true source as Spirit) continues.

The only ‘sin’ in our book is that which cuts you off from the full experience of your own Life. That is the only sin that we need remove—the sin which brings about limitation and death. Such a ‘sin’ does not need to be forgiven, because it is not something we have caused or brought upon ourselves—we have been delivered into the ‘sin’ (or limitation) of human conditioning, the ‘sin’ which is part of the evolutionary process, the ‘sin’ which is integral to this stage of human life. But, it is a sin we must endeavor to remove if we are to fully partake in our divine and noble birthright.

So Jesus must die?

Yes, Jesus (the concept that the Christos power is in some person other than yourself) must die so that you may enjoy eternal Life or Christos. It is your Supreme Creative Power, invested in (and manifesting) your concept of limitation, which deprives you of your true glory and birthright.

Thus, Jesus must die so that the Christo may live fully within us. This is not a contradiction: limitation must always die in order to give birth to something greater. The limitation is the concept or belief that the Christos power was with Jesus, confined to one place and person—and not in our-

selves. This misconception of yourself, of your creative power—and of what Jesus truly taught—is what must die.

In terms of Christian symbolism, Jesus died for a period of time, and was then resurrected. How might we interpret this? Three days represents a three-year period—this is the period of time it takes a human being to be reborn, or give birth to a new identity. From the time that Jesus dies (which means, from the time that our understanding is perfected, and we realize that the Christos power is within us) it takes three years to perfect this understanding and transmute it into a living experience. Said another way, it takes three years to overcome the ‘sin’ or ignorance and mass-conditioning. It takes an earnest seeker— one with the perfect understanding that his is a son of God, a center of God’s creative power, and who applies himself diligently to realizing that truth—three years to for this power to become fully active in him, before it becomes a living experience. (In Indian theology, they speak about a period of *sadhana*, or spiritual practice, which a disciple must go through after receiving initiation, and before he reaches ‘enlightenment’—and for an earnest seeker this period lasts 3 years, but could also last, six, nine, or twelve years.)

After this period of “death” you “emerge” anew, and no longer confuse your individual existence with your eternal and divine nature. You realize that you are the child of God (as Jesus realized himself to be the child of God).

Prayer

Can you talk about prayer and how the approach put forth by New Thought writers can empower our prayers and make them more effective?

Prayer, in its truest sense, is communion with Spirit (or the Beloved, which is the loving and personal aspect of God). Prayer is the sublime expression of one’s own heart. We cannot talk about prayer as being ‘effective’ any more than we can talk about making love as being effective be-

cause there is nothing we want to effect, nothing we want to gain from it (other than what it already is). So, what we may want, without even knowing it, is to learn how to pray, how to commune with The Beloved Spirit—how to experience the miraculous love of our own heart—and not use prayer as a means to get what we want. This is not prayer in its truest sense, this is something else. The ‘pure prayer’ we are considering is a state of fullness, a state where we don’t want anything; it is pure communion with the All-Embracing Spirit. This is akin to the wonder of true meditation. Meditation methods are designed to bring you into a state of prayer, a state of true meditation, which is oneness with the beauty and joy of your own Heart.

There is another practice which many people think of as prayer and this is a kind of begging, (a state born of wanting and lack rather than fullness) where we assign our power to some outside entity and then ask that entity for help. When you mention ‘prayer’ I think you are referring to this kind of action, one where we want to be more effective at getting what we want. So we will talk about that—but that is not prayer in its purest sense, that is something else.

Most people ‘pray’ and attempt to communicate with God by talking to ‘Him’ in the same way that they would talk to another person—through words which can be understood by the objective mind. They beseech God in the same lowly way they would beseech an all-powerful person, such as a king (who has the power to grant them their wish). And when a person’s plea does not manifest (as asked for) they believe that their prayers were ignored and not answered (the same way that a king, weighing the merits of the plea, would either grant or refuse it). Perhaps the person might then descend into some kind of self-defeating pity, feeling that they are not worthy or deserving enough—and that is why God did not grant their wishes. Everyone is worthy! To believe in a kind of God who shows favor to one person (whom He deems to be ‘worthy’) and who withholds favor (to one He deems to be ‘unworthy’) is to entertain a notion

of God which is completely mistaken. God cannot withhold grace, or favor, anymore than he can withhold His own Presence. The only factor here is that a person has not yet learned how to pray or how to communicate to God in such a way that God can truly 'hear.'

In the overall scheme of things, prayers are effectuated when they are able to reach (or impress upon) your own subjective mind. (Thereafter, the prayer reaches the Universal Subjective Mind and then (in harmony with everything else) is brought into manifestation. For this reason, prayers which are in harmony with the nature of Spirit are more readily manifested than prayers which are not). And so, when discussing the 'effectiveness' of prayer, we are discussing the effectiveness of the communication between one's objective and subjective mind and the ability to impress upon one's subjective mind what one truly desires.

The relationship between one's objective (or conscious) mind and subjective (or subconscious) mind is this: the subjective mind accepts whatever is impressed upon it, it accepts, as a premise, whatever the individual holds to be true—whether consciously or unconsciously. The interaction between the individual subjective mind and the Universal Mind is this: the Universal Mind (being of the exact same nature as the individual's subjective mind) accepts whatever the individual's subjective mind accepts and then, in harmony with the imprint of every other subjective mind, the Universal Mind moves toward bringing everything (the sum total of every impression accepted by every subjective mind) into a balanced and harmonious manifestation, in accordance with universal law.

So, again, the real issue is this: how do we communicate our intentions and true wishes to our own subjective mind? Not by beseeching or by asking it to do something for us—in the future—nor by talking to it as we would another person, nor by placing the fulfilling source of power outside ourselves, but by introducing a premise—a premise which, once accepted as true (by us) will be acted upon and brought into manifestation. So, how do you introduce a premise in such

a way that it will be accepted by your subjective mind? It begins, of course, with what you believe to be true, what you are certain about, and what you wholeheartedly accept. (If you do not accept what you ask for, as being true, if it does not feel natural to you, how then can your subjective mind accept it? The subjective mind can only accept what supports your sense of self, who you feel yourself to be.) Thus, you must accept your own premise, and feel it to be true (and not have this conscious belief undermined or neutralized by a current of unconscious disbelief) before your subjective mind can accept it. There is no other way. You must wholeheartedly believe in what you pray for—and already are—before it will be accepted by your subjective mind (and brought into manifestation).

What about prayer meetings, where Jesus is called on to heal people?—are these effective?

They can be. The only effective element in all of this is the individual—his belief, his imaginative power. There is no external, intervening power involved. So, if a person truly believes in the efficacy of the healer, and the healing power of Jesus, something may result from that belief. It is the same with a false guru. In both cases, the only transformative power is in the true belief of the seeker.

The problem with these so-called prayer meetings, where people seek miraculous healing, is that they do this while being at odds with the very Spirit they are seeking help from. As Troward says, there is no sense to ask God to do for you what He can only do *through* you. In other words, you cannot go against God's laws, and neglect your body, and think negative thoughts, and then pray for healing—well you can, but this is not the way. These meetings, as I understand them, are mostly based on beseeching prayer and miraculous showmanship—all of which go against natural law. I would rather see a meeting where people work with natural law, and the law of the body, and heal through a natural

process, which is supported by the application of their own wisdom and creative power.

Prayer

Prayer is not a foolish seeking to change the mind of Supreme Wisdom, rather it is an intelligent seeking to embody that wisdom in our thoughts so as to, more and more perfectly, express it in expressing ourselves. Thus, as we gradually grow into the habit of finding this inspiring Presence *within* [or *as*] ourselves, and of realizing its forward movement as the ultimate determining factor in all true healthful mental action, it will become second nature to us to have all our plans, down to the apparently most trivial, so floating upon the undercurrent of this Universal Intelligence. Thus, a great harmony will come into our lives, every discordant manifestation will disappear, and we shall find ourselves more and more controlling all things into the forms that we desire. (Troward, *The Hidden Power*, p. 60-61)

“All things whatsoever ye pray and ask for, believe that ye *have* received them, and ye *shall* receive them.” (Mark xi. 24) The difference of the tenses in this passage is remarkable. The speaker bids us first to believe that our desire *has* already been fulfilled, that it is a thing already accomplished, and then its accomplishment *will* follow as a thing in the future. This is nothing other than a concise direction for making use of the creative power of thought by impressing upon the universal subjective mind the particular thing which we desire as an already existing fact. In following this direction we are thinking on the plane of the absolute and eliminating from our minds all consideration of conditions, which imply limitation and the possibility of adverse contingencies; and we are thus planting a seed which, if left undisturbed, will infallibly germinate into external fruition.

(Troward, *Edinburgh Lectures*, Ch., 5)

Prayer is not petition: prayer is giving thanks. You don't get down on your knees and petition anyone outside of yourself. There is no intermediary between yourself and Self. You need no priest, no so-called healer; you need nothing on the outside—it's all within [your own] Self. What would the feeling be like if it were true [if you already had that which you were praying for?] Catch that feeling and then work yourself into that state; feel it and keep feeling it until all of a sudden you are relieved. There is a release within you and then it's done. You can't do it a second time. It's done. [What you have been praying for is felt to be yours, and so there is no longer any need to keep praying for it].

I tell you, [your] prayer will be answered. All prayers are answered if you know how to pray. Remember, prayer is not begging. You don't petition; you give thanks. You aren't going to give thanks to something that isn't [yours, therefore, you must have the feeling that what you pray for is already yours before your prayer can be steeped with gratitude and joy].

You are told, "When you pray, believe that you have received, and you will." Can you pray in that form?—for that's the only successful prayer in the world. Begging is not going to do it, for when you beg you are confessing you don't have it [the thing you are praying for]. You've got to appropriate it. It is a subjective appropriation of the objective hope. That's praying.

(Neville, *Immortal Man*, p. 66, 68, 235)

Prayer—the art of believing what is denied by the senses—deals almost entirely with the subconscious. Through prayer, the subconscious is suggested into acceptance of the wish fulfilled, and, reasoning deductively, logically unfolds it to its legitimate end.

To pray successfully you must have clearly defined objectives. You must know what you want before you can

ask for it. You must know what you want before you can feel that you have it—and prayer is the feeling of fulfilled desires [the feeling that you already have what you wish for].

(Neville, *The Neville Reader*, p, 141, 151)

They [those who pray with words as opposed to feeling] remind me of the Chinese, and certain other people, who write long prayer on slips of paper and allow them to flutter in the breeze, hoping that the gods will accept their prayers at face value while the prayer-makers are amusing themselves elsewhere [and secretly holding deep-seated feelings and unconscious beliefs that affirm the exact opposite of what they are outwardly praying for]. Sometimes they attach little bells to the prayers in order to attract the attention of the gods. Other paste the prayers on water-wheels, turned by the streams, thereby claiming credit for a prayer at each turn of the wheel. Cheap prayers that! Oh, don't laugh—some of you are just as foolish. You have been making your statements and affirmation in the same spirit and now feel disappointed because “nothing happened.” Of course nothing happened—how could it be otherwise?

I have said it over and over again—and now say it over again another time—that *the words of themselves are nothing*; the real virtue lies *in the feeling behind the words* [and the conscious and subconscious beliefs associated with those words.] If there is no feeling there is no result.

(Atkinson, *Mind Power*, p. 172-73)

Prayer is nothing but the essential connection of the created being with the Light, Love, and Intelligence of Creation. This connection is found at the point in the middle of the chest by the design of the human body. . . . Prayer, fundamentally, is the feeling of the Beloved in the Heart, which includes an intention. This intention can be unconditional, where the Soul surrenders herself to the

Beloved, in the experience of love and unity. Or, it can involve a more personal communication in which our desires, fears, and longings are expressed. . . . Prayer is part of the blueprint of being human. It means that it is expected by the Divine. It is the Beloved's wish to be communicated with in this way.

(Aziz, *Transmission of Awakening*, p. 49)

Healing

We have all heard stories about miraculous healing and even the restoration of limbs and bodily organs. Is this possible?

Yes and no. At our present state of evolution (or race-conditioning) we believe that the human body can heal itself to some extent: for instance, we believe it can heal a wound but it cannot grow back a limb. So, this is the status of our present race-conditioning; this is what we presently believe is possible. However, our own subjective mind (which has the power to create and sustain this body) also has the power to heal this body, restore this body, and replace this entire body with new cells every few years. So, that power is present, it is ours—and it is us, part and parcel to our own being—yet we limit that power, we conform it to the limitation of our race-conditioning, and to what we believe is possible (all of which is based upon the past). And that reliance upon the past limits what is possible for us in the future.

To break free of the inertia of race-conditioning requires individual effort which is intelligently-directed. Likewise, to remain at the present level of race-conditioning (or the status quo) requires no effort. In fact, no effort means that you will remain that the present level of race-conditioning. Effort, aspiring individual effort—effort which breaks you free of the inertia of race-conditioning—is that which propels progress and evolution.

Take the story of a person who is injured to such an extent that the doctors believe he will never walk again and that he will live the rest of his life on a life-support machine. The doctors are expressing the status of what they believe. Now, most patients will share the same belief—and that belief will be supported by the expert opinion of the doctors. Thus, as everyone is ‘on board,’ and believing the same thing—in full accord with the status quo—that reality will manifest. Everyone will be right: the patient will never walk again. Now to break free of that conditioning, the injured party must fully believe in another reality, another possibility. And, because he gets no support from race-conditioned beliefs, he must then apply effort, great effort, to actuate a new reality, a new possibility. If the injured party fully believes in the power of his own subjective mind—that it has the power to completely rejuvenate his body—then he can begin to apply that power. But it requires conscious effort.

At some point in the future—after enough individuals break free of the present dictates of race-conditioning—more and more people will begin to believe in their own miraculous healing to the point where past miracles are now seen as the status quo. “Of course the body can rejuvenate itself” “Of course a human being can grow back a severed limb—even a lizard can do that!” But to reach this next level—from where we are at now—requires intelligent individual effort. And this effort cannot be abstract; it must be fueled by feelings. In other words, you must really, really want it. You cannot break free from the strong gravitational pull of race-conditioning unless you really, really want to, unless you want it more than anything else. That is the driving force of evolution—what you desire, what you really, really want.

Acceptance of What Is (as the Will of God)

Many teachers talk about the need for surrender. Is the acceptance of What Is, as being the Will of God, true surrender?

True surrender does not mean the total acceptance of outer conditions; surrender involves the acceptance of Spirit, as it is, in, and as, yourself. This is true surrender. Surrender can be seen as the giving up of your identification with your mind-based version of self (the version of self you now live though) and the appropriation, or 'letting be,' of your true Self. The surrender of the false self automatically implies the acceptance of your true self.

I'm not clear how you can, on the one hand, accept What Is, and at the same time not like or want to change What Is?

It is a paradox. Likewise, we are already one with God (and whole and free) yet we are also seeking God (and wholeness and freedom).

We can look at your question in terms of cause and effect: your own state, your own consciousness, is the *cause* (or relative first cause) whereas the world around you, the conditions, is the *effect*. So, there is a state of consciousness and the conditions which come about as a result of that. When people talk about accepting What Is, they are usually talking about accepting the effect, the conditions—as they appear. Some people hold the view that everything is perfect (and static!), that What Is (or the circumstance you find yourself in) is perfect; it is the Will of God, it is part of some greater plan—and the role of the human being is to accept, or to strive to accept, that condition. Now, in terms of New Thought—which holds as its first premise the creative power and responsibility of the individual—such a blind acceptance of conditions is incomplete and usually self-defeating. The approach of New Thought would be to accept What Is as an exact outpicturing or reflection of our own state of consciousness, as an effect—and not bother with the effect,

nor try and change the effect, but attend to the cause. One would not reject the condition, *per se*, but nor would he embrace it (if it were not to his liking). We, as creative human beings, may not like What Is (the effect we, though our own consciousness, have produced); we may aspire to something greater. So we might accept What Is as an effect, as a condition resulting from our own consciousness, but we would also accept our individual creative power and our desire to create something more to our liking.

If we like What Is, if it exactly what we want, what we choose, then we accept it. Thus, that same condition gets reproduced for us in the future. Our acceptance is a creative process which produces more of the same for us. However, if we do not like our present conditions, what we have been calling 'What Is,' then we are obliged to use our creative power to create something new and more to our liking. God does not come in and change things for us; God relies upon us to express our preference and change things for ourselves.

The pure acceptance of outer conditions, of What Is—as being God's Will (and something that you, as a human being, in your highest embodiment, are meant to fully accept)—is a complete denial and rejection of your own creative power and your very nature, which is one with the creative nature of Spirit. With this approach you are accepting conditions, effects, and rejecting the very cause or source of those effects—yourself.

What about if a thought comes up and we don't want it, and actively reject it—that is certainly not an acceptance of What Is.

Well, we accept the thought that we don't want, which means we simply acknowledge its existence and do not fight it, nor try to suppress it, nor get down on ourselves for having that thought. We also accept the impulse we have to create and accept a better thought for ourselves. So, if we

lovingly accept a thought, as it is, but also lovingly accept the desire we have for creating a better thought, than we are always in line with Spirit because we are always acting affirmatively. So, the best approach is to accept What Is—as a necessary and relative condition—but more strongly accept what you aspire to and your own creative power.

If you do not accept your oneness with Spirit, if you do not accept yourself as an individual center of Spirit's creativity—i.e., if you do not accept the fundamental truth of your own existence—than the mere acceptance (or rejection) of outer conditions is moot. The acceptance that we are talking about is the acceptance of Yourself, your truth, your creative power, your dignity, your love, your oneness with Spirit—all of which means the acceptance of your own Aliveness, Fullness, Joy, Beauty, etc. That is the only acceptance we are concerned with.

The deep meaning of acceptance is that your Soul rests in a deeper place than the phenomenal or psychological reality. The actual question is: from which place do you accept life? You can have a concept of acceptance in your mind. This is then followed by a certain attached emotional response. This type of acceptance is personal. . . . But a deeper layer of acceptance is not personal; it is existential. This means that you surrender to this vast space of Being which is even beyond the concept of acceptance or lack of acceptance.

Acceptance is a dynamic phenomenon. To accept everything on the psychological level is a form of dullness; it is not real. Because, as you live as a manifested individual being, you must use your discriminative wisdom to discern what to accept and what not to.

(Aziz, *The Human Buddha*, p. 311-12)

Practice

Troward does not give any set of practices, such as meditation nor does he prescribe any particular affirmation like other New Thought writers. So, is there some way to apply these teachings?

The essential ‘practice’ put forth by Troward is to contemplate the nature and attributes of Spirit as your own nature, specifically to contemplate your own Aliveness. This ‘contemplation’ is not a mere intellectual exercise; it refers to sensing or feeling the nature of Spirit as your own nature, as your essential beingness. Spirit’s inherent qualities are Life (Aliveness), Presence, Beingness (Existence), Awareness (Consciousness), Intelligence, Joy, Fullness, Love, Beauty (Wisdom), etc. They are all ‘good’ and positive. Now, if these are the essential qualities of Spirit (meaning that Spirit must, at all time, contain all of these qualities), then they must also be the essential qualities of your own being. Hence, they must all be fully present and available at every moment. Think about it: If Spirit creates everything out of Itself then everything in creation must contain every attribute of Spirit. Hence, the ‘contemplation’ of Spirit (as Life, Being, Love, Beauty, etc.), by a self-aware human being, is the apperception or recognition of these Spirit-qualities in, and as, yourself—qualities which, constituting the very essence of your being and life, must always be present. So, the contemplation put forth by Troward can also be approached as an inquiry: “What, in myself and my experience, is (and must be) always present?”

You may ask, ‘if it is always present, why do I not notice or recognize it?’ Because your present field of awareness has been so limited by faulty conditioning so as to completely exclude your own essential nature (and life) from your own experience. Subject to race-conditioning (as part of your initiation into human existence) you have been trained to overlook the most essential quality of your own nature—you, who you really are, the subject of your own life. (Thus, the only thing you identify with and experience (within your limited field of awareness) is an egoic image of self; your

true self, the one who is identifying with this image, is excluded from your conditioned field of awareness). You have been conditioned out of your own life!—and life, your true aliveness, has been conditioned out of you! Yet, even though you are constantly missing the presence and aliveness of your true self (and so fully that you are not even aware that you are missing it) it is still present.

Contemplating your own Aliveness (or any other quality of Spirit) might be seen as a ‘core practice’ but there are other practices which are needed and which support this contemplation. For instance, we need to cultivate our attention so as to get past the conditioning of the mind. We need to cultivate, refine, and purify our intelligence so as to gain clarity. We might need to deal with our thoughts in a positive and constructive way. We might also need to remove psychological blocks which drain our root energy and which constantly pull our attention away from our true source. All these practices which deal with ‘removal’ do not lead to transformation, since transformation (and evolution) only takes place through the positive or affirmative, since the nature of Spirit is positive. All negative practices only have use to the extent that they allow for, and free up, the positive (and the contemplation of your own Aliveness, is positive). Negative approaches, per se, or in isolation of the positive element are devoid of real value.

If It (Spirit, as our own nature) is always present—and the most essential thing—why do we continually miss it?

Because it is always present and the most essential thing! You are viewing the world as you have been conditioned to view it; you are seeing it through the lens of (or from the perspective of) your imagined self-image—and so long as you view the world from that imagined perspective you necessarily miss the one who is looking, the one who is always present. You see, the conditioning through which you view

the world has determined that that which is always present (and the very essence or consciousness of life) is irrelevant, of no use—and so it is summarily ignored. The most essential aspect of you has been race-conditioned out of your own experience—and that is yourself, your aliveness, your presence, your joy, fullness, love, etc.

As a child you certainly experienced your own presence, your own aliveness—and that was not something based on any set of outer conditions or upon conditioning. You felt alive because, well, you were alive. But now, as a ‘mature’ adult, you have learned to ignore and discount your own livingness (because it has been deemed—again by conditioning—to be childish and irrelevant). As an adult you need a reason and a good set of outer circumstances to justify feeling good; feeling good just because you are alive is something only children (and crazy people) do. So, this is the present state of the human condition: we have come to embrace (and exist through) a flat, two-dimensional representation of self; concurrent with that, we have come to ignore the most essential thing—our own aliveness, our own joy, our own nature.

So we have been conditioned to fully identify with, and rely upon, our limited conditioning—which makes escape (from the conditioning) nearly impossible?

Yes. A person needs some influx of knowledge (or what may be called ‘grace’) from some source outside his conditioned self; he must come to know that who he truly is is missing from his own existence. Without this knowledge one would only have the premises provided by his conditioning to use to try and escape from his conditioning. This is like trying to lift yourself up from your own bootstraps.

I often use the prison analogy because this is apt: if you are born within a prison, if all you know is a prison, you will—in the context of your prison-reality—do whatever you can to gain more and more freedom within the prison (but

never do anything to escape from the prison altogether—because that notion, in the context of your prison-reality, would not occur to you). Thus, you will put all your efforts into getting a bigger cell (bigger than anyone else’s), more décor, more privileges, more exercise time in the yard, etc. Within the context of the prison, you would seek greater and greater degrees of freedom—and you would be happy every time you gained more prison-freedom—but in your elation it would never occur to you to try and escape from the prison. (Why would you try and escape when you are deriving so much happiness from all your prison privileges?) That is because you do not realize that you are in a prison. Likewise, everyone is trying to get more and more freedom—and happiness and fulfillment and love—within the context of their own limited conditioning (and the limited version of self which they are living through). The Donald Trumps of this world have gained a great amount of wealth (and freedom) within the context (or prison) of their human conditioning—more so than anyone else—but this cannot compare to someone who is free from the prison altogether.

So, how do we contemplate the Aliveness of Spirit (or any of Spirit’s ever-present qualities)?

This Aliveness is your own. It is not the Aliveness of Spirit, per se—it is the Life of your own life. You must contemplate it as your own, as part and parcel to your own nature. It is not an abstract principle that you ‘think about,’ it is the direct sensing of the Life of your own nature. It is extremely personal. It is your Life and livingness. That is the foundation of the contemplation. This same approach also applies to the contemplation other qualities of Spirit (integral to your existence), such as Presence, Awareness, Beingness. These are ever-present qualities of your own nature, that which makes you alive, present, conscious, etc. Without these qualities there would be no consciousness, no existence, no life, no ‘you.’

Most people have lost the sense of their own aliveness, and live through a lifeless, mind-made version of themselves; thus they have an image of self, a mentally-imagined perspective of self, but not their own aliveness, their true self. So ask yourself: 'What does it feel like to be truly alive?' (You might also ask yourself: 'What does it feel like to be half-dead, to be living a life devoid of my own aliveness?') The answer to that question would be found in your present experience of life.)

So we are living—going through the motions of life—but not really alive?

When you live through your mind-made (race-conditioned) image of self, you are not really alive, you are living through an imagined version of what it means to be alive (and what it means to be yourself); when you live in unity with the All-Life of Spirit (as an individualization of Spirit), sensing It as your own nature, then you are truly alive. Which one applies to you?

Your own aliveness (which you have lost access to and must consciously appropriate) is the antidote for virtually every human ill—including your own sense of lifelessness. Aliveness beneficially transmutes and 'raises the vibration' of every state. It gives life to what is essentially dead. This is the true sense of the 'resurrection'—the appropriation of your own aliveness, the bringing back to life of your own, half-dead existence.

You are not looking for something outside of what you are. You are looking for that which is present in the heart of your very existence. You are deepening this experience [and awareness] through right understanding, right cultivation, and right effort. The element of effort is indispensable as part of our evolutionary journey, even though you have the support from Existence, support from the esoteric dimensions, support from below and above. It is your destiny; it is your responsibility to co-

create your own Awakening. If you will not co-create, we assure you that you will remain in a state of painful separation; you will be forever stagnated in a state of limitation, remaining fragmented and sorrowful. In this was you will waste a whole lifetime.

(Aziz, *The Human Buddha*, p. 48)

Keep in mind that you are the creative center of your existence. Hence, if you are seeking something that you believe is missing—trying to reach some state of liberation in the future—you are affirming, now, that that state is absent. Why else would you be trying to reach it? Seeking is a subtle affirmation of lack. So, at the heart of spiritual life is the complete acceptance (and subtle affirmation) that everything you are, and want, is present, now. There is no seeking, or ‘trying to reach,’ but the expansion of your own enjoyment, your own presence, your own aliveness.

I know that this Presence or Aliveness is ever-present (and I know that it is missing from my present awareness), and I try to discover it, but I don't have any clear sense on where to begin.

The great Indian sage, Nisargadatta, put it like this: you may not know who you are, or where you are, or what you're supposed to do—but you know *that* you are. You are certain that you are, that you exist. So, you are certain about two things: your own existence (or sense of ‘I Am’), and your knowingness that you exist. That is where you must begin—with what you are certain about. In terms of Troward's teachings, you are certain that you are alive, that there is life, that there is existence. So begin there, with your own aliveness and your own certainty that you are alive.

Focus only on your knowing that “you are.” How do you know you are? Just be there. You have been shadow-boxing with the many concepts you have col-

lected from the world—you are fighting with all that. What is the use of it? You know you are. How do you know it? And with what do you know it? This is the sum total of my teachings needed to put you on the right track, its very quintessence. (Nisargadatta, *The Ultimate Medicine*, p. 75)

I find it difficult to be aware of that which is always present (such as my own Aliveness, Presence, Existence, etc.). My mind keeps shifting to the specific conditions of my life (or that which relates to my egoic self-image).

Your mind-based conditioning provides no foundation in which to understand or recognize what you are looking for (and what you are looking with!) It (the ever-present Spirit-you) is right there, fully revealed, yet your mind, conditioned to view the ever-present as meaningless, dismisses it before it ever enters your consciousness. Here's a hint: you are always missing it because you are always relying upon the conditioned mind to tell you where it is (and guide you toward it—and tell you that It is an 'it,' an object that can be grasped) as opposed to relying upon the more subtle intuition, or 'sensing.' You are looking for It (with your mind) as opposed to living It as your being.

Though this Presence-Beingness-Aliveness is always present, it is sheer, subtle, and goes by unnoticed. This is what allows it to be ever-present. It's like the white background of a painting which we never see (or which we are never aware of) because we are so busy looking at the picture and all the colors and shapes that appear on the canvas. It is the whiteness which allows all the colors to appear, as they are, in all their vividness. (When we view the whiteness from the perspective of the content—in terms of color and form—we find it to be irrelevant; when we view the whiteness in terms context, in its allowing every other color to be exactly what it is, and express itself most perfectly, we find it to be invaluable.)

So, don't look with the conditioned content of the mind for that which is most obvious (and which the mind, from the perspective of its programming, finds irrelevant and worthy of being ignored). Get in touch with the subject, that which is looking, and look past the mind and past the looking, and just be. What always is? There is no formula for this because the direct knowing or 'naked awareness' or pure aliveness is beyond the limited knowingness of the mind.

You may have heard the Zen koan, 'What was your face before you were born?' Well this is similar. Your face before you were born is that aspect of self which is timeless, which is beyond time. It is that aspect of your individual self ('your face') which is ever-present. It is the ever-present Presence. It is that Presence which existed before you (as this particular individual) were born. What is that which is always present? What aspect of my self is beyond time? What is my face (my true, ever-present nature) before I (as this particular individual) was born?

Are we supposed to contemplate Aliveness (or Presence or Beingness or Knowingness) or sense them with the subtle intelligence or intuition?

Troward's use of the term *contemplation* refers to self-contemplation (or 'contemplative absorption'). It does not mean to think about something—such as a problem or spiritual truth—but to know something by becoming it. This is different from the common meaning of the term 'contemplation.' As Spirit contemplates Itself, so should a person contemplate his own nature, which is Spirit.

The Life, Presence, and Beingness of Spirit, which are the ever-present qualities of your own nature, are subtle and ever-present; as such, they are always missed by the conditioned mind (which has been conditioned not to notice them). In order to 'look within' and contemplate these qualities you must still employ the mind, but not the gross awareness of the outer mind (which you are wont to rely

upon) but its pristine knowingness, its sheer intuition, its 'naked awareness.'

What *haven't* you lost? That is what's important. What always is? What is there in bliss and misery? Who you are is always present and is always the same. That which doesn't come and go is real. That is where Freedom is found—nowhere else. . . Freedom is only found in that which does not come and go. If it doesn't come and go, that means that it's present *now*.

(Adyashanti, *The Impact of Awakening*, p. 31)

The yogi who attends one-pointedly to the spontaneous and self-evident awareness he has of his own existence which expresses itself in the profound sense of 'I am', comes to share in the experience of Shiva [God] Himself Who, along with His power, is this pure sense of 'I-ness' in every living being. (Dyczkowski, *The Stanzas on Vibration*, p. 269)

So we must employ a knowingness that is more subtle than the mind, a knowingness that exists prior to the mind?

Yes. This may be called the subtle intelligence, or the knowingness of the heart. In a word, we can call it 'feeling.' So, when Troward says contemplate your own Aliveness (as Spirit contemplated Its own Aliveness before there were any conditions or manifestations to contemplate) he is not saying, 'think about your own Aliveness, through the limited scope of your conditioned intellect,' he is saying, 'feel your own Aliveness,' 'feel what it is to be Alive.'

Most people, living through a mere shell or mind-based representation of self (and fully focused on conditions) are dead to their own subjective Aliveness. Most people (subject to race-conditioning) have lost touch with their own Aliveness and do not really know or feel what it means to be Alive. They live by the limited conditioning of their own

thoughts and not through the expansive aliveness of their own heart. So, we want to shift the vector or center of our awareness from the thought-conditions to the intuitive knowingness of the heart. We want to sense and feel our own Aliveness—an Aliveness which is pulsating with joy, radiance, and wonder, and which is not based on any outer condition. This is the same Aliveness that Spirit feels at First Cause, before anything was created. In fact, this was the joyous aliveness that gives rise to creation, which inspires creation—and that Aliveness is you; it is always present as your true spiritual self. Don't rely upon the gross conditioning of the mind to bring you to your own Aliveness; you must rely upon the intuitive knowingness of the heart—a knowingness that is not based upon limits and conditions. So, what does it feel like to be Alive?

The experience of wonder relates to a certain sensitivity, to the ability of re-discovering one's aliveness and of seeing the magic of Creation. Here, we can speak about awakening, not to any particular state but to the fact of being alive. And this awakening creates within us this primal amazement. Life is dynamic; it is a constant meeting of the Soul with Existence; there is a magic to it; [it is filled with] surprise, beauty, enchantment, humility, and innocence.

(Aziz, *The Human Buddha*, p. 309)

So, how might we sum up the practice put forth by Tro-ward?

The orientation is to focus your awareness on that aspect of your individual experience which is integral to Spirit and Life (but not specific to your personal self). These are aspects of your experience which are ever-present, universal, unchanging—and which, as a result of race-conditioning, are summarily ignored by your 'normal,' outer-directed awareness. You have come to ignore your own nature so

fully that you are not even aware that you are ignoring it. So, subtly inquire, “What quality of my experience is ever-present, universal, unchanging—and of the nature of Aliveness?” “What is that which is Conscious?” With pure intention, direct your thoughts away from the particular unto the universal. Contemplate, focus on, consider, sense, ‘be with,’ *grok*, that quality of your experience (or your life) which you have been unwittingly conditioned to ignore. That is your infinite nature which is integral to Your ‘I Am-ness,’ Existence, Aliveness, Awareness, Knowingness, Presence, Love, and Beauty.

You are contemplating your own infinite qualities. Thus, this contemplation should be personal. Do not contemplate impersonal, abstract qualities which are not your own, which are not part of your nature; contemplate your own Aliveness, your own Existence, your own Presence, your own Knowingness, etc.

And don’t feel like you have to ignore your own life and all its particulars. This is not about escaping life but being able to more fully enjoy it; it’s not about diminishing your sense of self but increasing it so as to include the all of life—your own life included. This is about living from the Life which you truly are (and not through the mind-based image you have created). When you live from the perspective of who you truly are, this includes your whole self—your integral nature as Spirit and your individualized expression as this person. You become what you already are—more fully alive, more fully yourself.

What is ‘consciousnesses? Is it not the sense of being present, being alive? This sense of Conscious Presence does not really have reference to any individual being present: It is the sense of conscious presence, as such.

(Balsekar, *Pointers from Nisargadatta*, p. 180)

The New Way taught in Kashmiri Shaivism doctrine is transcendence through active participation. Not freedom ‘from’ but freedom ‘to.’ Desire is not denied but accepted

at a higher level as the pure will or freedom of the absolute. Desire is to be eliminated only if it is desire 'for' rather than desire 'to.' Matter cannot sully the absolute nor is it unreal. Freedom is achieved by knowing 'matter-unreality' completely; ignorance of spirit is ignorance of the true nature of matter. From this point of view, ignorance is failure to experience directly the intimate connection between the infinite and the finite, thus justifying an active participation in the infinite-finite continuum. Following this New Way, the transition from the finite to the infinite does not require that we postulate any ontological distinction between them. The finite is a symbol of the infinite. The infinite stamps its seal onto its own nature replete with all possible form of the finite.'

(Dyczkowski, *Doctrine of Vibration*, p. 39-40)

The Purpose of Life

So, what might we say is the purpose of life?

If we want to talk in terms of 'purpose' we might say that the purpose of life is to Live—not to exist in your semi-dead state (or through an egoic self-image) but to live, as Spirit Lives; to be joyous and to increase your joyfulness. And we need not make some arbitrary distinction between All-Life and human life. The so-called 'purpose' of human life is the same as God's purpose—to enjoy one's existence in ever-increasing ways. To enjoy what you are and what you have; to realize greater and greater ways to enjoy yourself and to express your own nature—as Joy, Life, Love, Truth, Fullness, and Beauty. You are here to experience your joy and fullness—either the life you actively create or the Life of Spirit as it unfolds through you. The fuller you realize your own self, the more inclusive you are of your own self, the greater you will realize the fullness of your own inherent Love, Joy, Beauty, Wonder, and Life.

Life is about realizing yourself (as a unique expression of Spirit), of being yourself (as Spirit individualized), more and more fully, more and more joyfully.

Appendix 2: The Subjective and Objective Minds

From: Thomas Hudson, *Psychic Phenomena*, 1892

It is a fact nonetheless, that the line of demarcation between the two [minds] is clearly defined; that their functions are essentially unlike; that each is endowed with separate and distinct attributes and powers; and that each is capable, under certain conditions and limitations, of independent action.

For want of a better nomenclature, I shall distinguish the two [minds] by designating the one as *objective* and the other as *subjective*. In doing so the commonly accepted definitions of the two words will be slightly modified and extended; but inasmuch as they more nearly express my exact meaning than any others that occur to me, I prefer to use them rather than attempt to coin new ones.

In general terms, the difference between man's two minds may be stated as follows: The objective mind takes cognizance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning.

The subjective mind takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions and the storehouse of memory. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism [and in the dream state when the objective senses are in abeyance].

In this state many of the most wonderful feats of the subjective mind are performed. It sees without the use of the natural organs of vision; and in this, as in many other grades or degrees of the hypnotic state, it can be made, apparently,

to leave the body, and travel to distant lands and bring back intelligence, oftentimes of the most exact and truthful character. It also has the power to read the thoughts of others, even to the minutest details. . . .

In point of fact, that which, for convenience, I have chosen to designate as the *subjective mind*, appears to be a separate and distinct entity; and the real distinctive difference between the two minds seems to consist in the fact that the *objective mind* is merely the function of [and dependent upon] the physical brain while the subjective mind is a distinct entity [i.e., not dependent upon the body], possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independent of the body. In other words, it is the soul. The reader would do well to bear the distinction clearly in mind as we proceed. [Note: We might say that it is an integral and fundamental quality of the soul, and of like nature, but not the soul itself, for the soul is uncreated, beyond both minds and consciousness itself; it is the pure 'I Am,' which is of the nature of Spirit.]

One of the most important, as well as one of the most striking, points of difference between the two minds relates to the subject of suggestion. It is in this that the researches of the modern hypnotists give us the most important aid. . . . The following, therefore, will not be disputed by any intelligent student of hypnotism:

1. That the objective mind or, let us say, man in his normal condition, is not [necessarily] controllable, against reason, positive knowledge, the evidence of his senses, or by the suggestions of another. [That is, he has some measure of conscious choice, able to accept (what he wants) and reject (what he does not want)].
2. That the subjective mind, or man in the hypnotic state, is unqualifiedly and constantly amenable to the power of suggestion [and does not display the normal power of

choice—able to accept or reject—but must accept everything impressed upon it].

There is another principle, however, which must be mentioned in this connection which is apparently not so well understood by hypnotists generally. I refer to the phenomenon of auto-suggestion. . . . As the two minds are possessed of independent powers and functions, it follows as a necessary corollary that the subjective mind of an individual is amenable to the control of his own objective mind as to the objective mind of another. This we find to be true in a thousand ways. For instance, it is well-known that a person cannot be hypnotized against his will. As the hypnotic condition is usually induced by the suggestion of the operator, his failure is due to the contrary auto-suggestion of the subject. Again, if the subject submits to be hypnotized, but resolves beforehand that he will not submit to certain anticipated experiments, the experiments are sure to fail. One of the finest hypnotic subjects known to the writer would never allow himself to be placed in a position before a company which he would shrink from in his normal condition. He was possessed of a remarkable dignity of character and was highly sensitive to ridicule; and this sensitiveness stepped in to his defense and rendered null every attempt to cause him to place himself in a ridiculous attitude. Again, if a hypnotic subject is conscientiously opposed to the use of strong drink, no amount of persuasion on the part of the operator can induce him to violate his settled principles. [The same holds true of the dream state: a person's sense of identity remains intact and ultimately determines the direction of the dream]. And so on, through all the varying phases of hypnotic phenomena, auto-suggestion plays its subtle role, often confounding the operator by resistance where he expected passive obedience. It [the resistance, however] does not militate against the force of the rule that suggestion is the all-controlling power which moves the subjective mind. On the contrary, it confirms and demonstrates its never-failing accuracy. It shows, however, that the stronger suggestion must

always prevail. It demonstrates, moreover, that the hypnotic subject is not the passive, unreasoning, and irresponsible automaton which hypnotists, ancient and modern, have believed him to be.

In the meantime, the student should not for a moment lose sight of this one fundamental fact: that the subjective mind is always amenable to the power of suggestion by the objective mind, either from that of the individual himself or from that of another who has, for the time being, assumed control.

(Hudson, *Psychic Phenomena*, Ch. 2)

One of the most important distinctions between the objective and subjective minds pertains to the function of reason. That there is a radical difference in their powers and methods of reasoning is a fact which has not been noted by any psychologist who has written on the subject. It is, nevertheless, a proposition which will be readily conceded to be essentially true by every observer when his attention is once called to it. The propositions may be briefly stated as follows:

1. The objective mind is capable of reasoning by all methods—inductive and deductive, analytic and synthetic. [This is a capacity it can display in measure, depending upon the acquired intellectual capacity of the individual].
2. The subjective mind is incapable of inductive reason. [Thus, it can only reason deductively—yet this is something is carried out in absolute perfection and flawlessness, equally so in every individual].

The reasoning [of someone in a hypnotic state] is always deductive or syllogistic. The subjective mind never classifies a series of known facts and reasons from them up to general principles; but, given a general principle to start with, it will reason deductively [and flawlessly] from that [starting-point]

down to all legitimate inferences with a marvelous [and infallible] cogency and power.

It will be seen from the foregoing that when it is stated that the subjective mind reasons deductively, the results of its reasoning processes are referred to rather than its forms. That is to say, whilst it may not employ the forms of the syllogism, its conclusions are syllogistically correct—they are logically deductible from the premises imparted to it by suggestion. This peculiarity seems to arise from, or to be the necessary result of, the persistency with which the subjective mind will follow every idea suggested.

(Hudson, *Psychic Phenomena*, Ch. 3)

From: Thomas Troward, *Edinburgh Lectures, 1904*

Subjective and Objective Mind

A long series of careful experiments by highly-trained observers, some of them men of world-wide reputation, has fully established certain remarkable differences between the action of the subjective [mind] and that of the objective mind, which may be briefly stated as follows: The subjective mind is [unlimited in its intelligent action and power, yet is] only able to reason deductively and not inductively, while the objective mind [though limited in scope] can do both. Deductive reasoning is the pure syllogism which shows why a third proposition must necessarily result if two others are assumed but which does not help us to determine whether the two initial statements are true or not.*

* An example of deductive reasoning is as follows:

Premise 1: All trees have leaves

Premise 2: A maple is a tree

Conclusion: A maple has leaves

Premise 1: People grow old and die

Premise 2: I am a person

Conclusion: I will grow old and die

To determine this [whether or not the premises are true] is the province of inductive reasoning which draws its conclusions from the observation of a series of facts [or contemplation of the evidence it receives]. The relation of the two modes of reasoning is as follows: first, by observing a sufficient number of instances, we inductively reach the conclusion that a certain principle is of general application [and can, thus, be applied to every occurrence]; then we enter upon the deductive process by assuming the truth of this principle and by determining what result must follow in a particular case on the hypothesis of its truth. Thus deductive reasoning proceeds *upon the assumption* that certain hypotheses or suppositions are correct [because they have been deemed to be correct or 'true' in prior instances]. It [the subjective mind] is not concerned with [nor able to determine] the truth or falsity of those suppositions [it receives from the objective mind] but only with the necessary action it must follow supposing them to be true. Inductive reasoning, on the other hand, is the process by which we compare a number of separate instances with one another until we see the common factor that gives rise to [or is inherent in] them all. [The objective mind, which is limited in scope and intelligence, must rely upon this mode of reasoning to increase its efficiency; thus, it must create a pattern or paradigm, based upon past observations, to determine (and limit) present observation.] Induction proceeds by the comparison of facts, and deduction by the application of universal principles. Now it is the deductive method alone which is followed by the subjective mind. Innumerable experiments on persons in the hypnotic state have shown that the subjective mind is utterly incapable of making the selection and comparison which are integral to the inductive process but will accept any suggestion, however false, [if that suggestion is accepted, as true, by the objective mind]. And, having once accepted a suggestion—any suggestion—it [the subjective mind] is strictly logical in deducing the proper conclusions from it, and it works out every suggestion, to the

minutest fraction, and brings about whatever results flow from it.

In accordance with this, it follows that the subjective mind is entirely under the control of [or subject to] the objective mind [with respect to determining the premises upon which it acts— but not with respect to its inherent laws or operations]. With the utmost fidelity it [the subjective mind] reproduces and works out to its final result whatever [premises] the objective mind impresses upon it—and the facts of hypnotism show that ideas can be impressed on the subjective mind by the objective mind of another as well as by that of its own individuality. This is a most important point, for it is on this amenability to suggestion, by the thought of another, that all the phenomena of healing, whether present or absent, of telepathy and the like, depend. Under the control of the practiced hypnotist the very personality of the subject becomes changed (for the time he is being hypnotized) and he believes himself to be whatever the operator tells him he is: he may be a swimmer breasting the waves, a bird flying in the air, a soldier in the tumult of battle, or an hunter stealthily tracking his prey. In short, for the time he is under hypnotic suggestion, he identifies himself with any personality that is impressed upon him by the will [or direction] of the operator, and he acts the part with inimitable accuracy. But the experiments of hypnotism go further than this: they show the existence, in the subjective mind, of powers—through the medium of the physical senses—far transcending [beyond] any exercised by the objective mind. These powers include those of thought-reading, thought-transference, clairvoyance, and the like—all of which are frequently manifested when the patient is brought into the higher mesmeric state. Thus, we have experimental proof of the existence, in ourselves, of transcendental faculties—the full development and conscious control of which would place us in a perfectly new sphere of life.

It should be noted that the control must be our own [i.e., through our own consciousness] and not [through] that of any external intelligence—whether in the flesh or out of it.

Perhaps the most important tenet which hypnotic experiments have demonstrated is that the subjective mind is the builder of the body. The subjective entity in the patient is able to diagnose the character of the disease from which he is suffering and point out suitable remedies, indicating a physiological knowledge exceeding that of the most highly trained physicians. It also has knowledge of the correspondences between diseased conditions of the bodily organs and the material remedies which can afford relief. And from this it is but a step further to those numerous instances in which it [the subjective mind] entirely dispenses with the use of material remedies and works directly on the organism so that complete restoration to health follows. This might come as the result of the suggestions of perfect soundness made by the operator to the patient while in the hypnotic state.

Now these are factual results which have been fully established by hundreds of experiments conducted by a variety of investigators in different parts of the world. And from these many reports we may draw two inferences of the highest importance: a) that the subjective mind is, in itself, absolutely impersonal, and b) that it is the builder of the body—or, in other words, it is the creative power in the individual. That it is impersonal, in itself, is shown by its readiness to assume any personality [i.e., disposition] the hypnotist chooses to impress upon it; and the unavoidable inference is that its realization of personality proceeds from its association with the particular objective mind of its own individuality. Whatever personality [or disposition] the objective mind impresses upon it, that personality [or disposition] it assumes and acts up to; and since it is the builder of the body it will build up a body in correspondence with the personality [or disposition] thus impressed upon it.

These two laws of the subjective mind form the foundation of the axiom that our body represents the aggregate of our beliefs. If our fixed belief is that the body is subject to all sorts of influences beyond our control—or that this, that, or the other symptom show that such an uncontrollable influence is at work upon us—then this belief [held as true by

our objective mind] is impressed upon the subjective mind which, by the law of its [impersonal and deductive] nature, accepts without question and proceeds to fashion bodily conditions in accordance with this belief. Again, if our fixed belief is that certain material remedies are the only means of cure, then we find in this belief the foundation of all medicine. There is nothing unsound in the theory of medicine: it is the strictly logical correspondence with the measure of knowledge (which those who rely on it are as yet able to assimilate) and it acts accurately in accordance with their belief that, in a large number of cases, medicine will do good. However, in many instances it fails. Therefore, for those who have not yet reached a more interior perception of the law of nature, the healing agency of medicine is a most valuable aid to the alleviation of physical maladies. The error to be combated is not the belief that, in its own way, medicine is capable of doing good, but the belief that there is no higher or better way [such as a way that corresponds to one's use of the vast healing power of the subjective mind].

Thus, on the same principle, if we realize that the subjective mind is the builder of the body, and that the body is subject to no influences except those which reach it through the subjective mind, then what we have to do is to impress this upon the subjective mind [by believing it to be true with the whole of our objective mind]. We must habitually think of it [our own subjective mind] as a fountain of perpetual Life which is continually renovating the body by building in strong and healthy material—in complete independence of any influences of any sort, save those of our own desire impressed upon our own subjective mind by our own thought. When once we fully grasp these considerations we shall see that it is just as easy to externalize healthy conditions of body as the contrary. Practically, the process amounts to a belief in our own power of life; and since this belief—if it be thoroughly domiciled within us [to the point where we are certain about it]—will necessarily produce a correspondingly healthy body, we should spare no pains to convince our-

selves that there are sound and reasonable grounds for holding it. To afford [bring about] a solid basis for this conviction is the purpose of Mental Science.

For the present it will be sufficient to realize that the subjective mind in ourselves is *the same* subjective mind which is at work throughout the universe giving rise to the infinitude of natural forms with which we are surrounded and, in like manner, also giving rise *to ourselves*. It may be called the supporter of our individuality; and we may loosely speak of our individual subjective mind as our personal share in the universal mind. This, of course, does not imply the splitting up of the universal mind into fractions (and it is to avoid this error that I have previously discussed the essential unity of Spirit).

Appendix 3: Ourselves in the Divine Offering

(This Chapter was added by Troward as part of his revised edition but not included in the original edition.)

If we have grasped the principles [thus far stated] we shall find that with this new standpoint a new life and a new world begin to open out to us. This is because we are now living from a new recognition of ourselves and of God. Eternal Truth—that which is the essential reality of Being—is *always* the same and has never been altered. For whatever is capable of passing away and giving place to something else is not eternal and, therefore, the real essence of our being—as proceeding from God and subsisting in Him—has always been the same. This is the very fact which we have hitherto lost sight of; and since our perception of life is the measure of our individual consciousness of it, we have imposed upon ourselves a world of limitation, a world filled with the power of the negative, because we have viewed things from that [limiting] standpoint. What takes place, therefore, when we realize the truth of our Redemption is not a change in our essential relation to the Parent Spirit, the Eternal Father, but an awakening to the perception of this eternal and absolutely perfect [and already-existing] relation. We see that, in reality, it has never been otherwise for the simple reason that in the very nature of Being it *could* not be otherwise; and when we see this we see also that what has hitherto been wrong has not been the working of “the Father” but our conception of the existence of some other power—a power of negation, limitation, and destructiveness, which is the very opposite to all that the Creative Spirit, by the very fact of Its Creativeness, must be. That wonderful parable of the Prodigal Son shows us that he never ceased to be a son. It was not his Father who sent him away from home but his notion that he could do better “on his own”—and we all know what came of it. But when he returned to the Father he found that from the Father’s point of view he had never been otherwise than a son, and that all the trouble he had

gone through was not “of the Father” but was the result of his own failure to realize what the Father and the Home really were. [See Troward’s *Bible Mystery and Bible Meaning*].

Now this is exactly the case with ourselves. When we wake up to the truth we find that, so far as the Father is concerned, we have always been in Him, and in His home, for we are made in His image and likeness and are reflections of His own Being. He says to us: “Son, thou art ever with me and all that I have is thine.” The Self-Contemplation of Spirit is the Creative Power creating an environment corresponding to the mode of consciousness contemplated and, therefore, to the extent that we contemplate [or live from] ourselves as centers of individualization for the Divine Spirit we find ourselves surrounded by a new environment reflecting the harmonious conditions which preexist in the Thought of Spirit. [10.1]

This, then, is the sequence of *cause and effect* involved in the teaching of the Bible: Man is, *in essence*, a spiritual being, the reflection on the plane of individuality that which the All-Originating Spirit is in Itself. Thus, it is in a reciprocal relation to Spirit, which is Love. This is the first statement of His creation in Genesis: God saw all that He had made ‘and behold it was very good’—Man included. Then came the Fall, which is the failure of the lower mentality to realize that God IS Love—that Love is the one, ultimate Motive Power, and that the creations of Love cannot be otherwise than good and beautiful. The lower mentality conceives an opposite quality—Evil—and thus produces a motive power which opposes Love, which is Fear. And so Fear is born into the world giving rise to the whole brood of evils—such as anger, hatred, envy, dishonesty, violence, and the like. [When manifesting on] the external plane [fear] gives rise to discordant vibrations which are the root of physical illness. If we analyze our motives we shall find that they always reflect some mode of either Love or Fear—fear having its root in the [mistaken] recognition of some power other than Perfect Love which is God, the One All-Embracing Good. Fear has

a creative force which invertedly mimics that of love—but the difference between them is that Love is eternal [i.e., integral to the affirmative and ever-lasting nature of Spirit] while Fear is not. [10.2] Love as the Original Creative Motive is the only logical conclusion we can come to as to why we ourselves, or any other creation, exists. Fear is illogical and to regard it as having any place in the Original Creative Motive involves a contradiction in terms.

By accepting the notion of a dual power, that of Good *and* Evil, the inverted creative working of Fear is introduced with its attendant train of evils. This is the eating of the deadly fruit which occasions the Fall. Therefore, the Redemption which is required is a redemption [or freedom] from Fear—not merely from this or that particular fear but from the very Root of Fear itself, which is rooted in the unbelief in the Love of God. [It is based on] the refusal to believe that Love alone is the Creating Power in all things whether small beyond our recognition or great beyond our conception. [10.3] Thus [we must clearly see] that Fear never had any place in the Creative Principle whether as acting in the creation of a world or of a man. The root, therefore, of all the trouble of the world consists in [one's] Affirmation of Negation, in using our creative power of thought invertedly and thus giving substance to that which, as *principle* has, no existence. As long as this negative action of thought continues, that is how long it will produce its natural effect—whether in the individual or in the masses. The experience is perfectly real while it lasts. Its unreality consists in the fact that there was never any real need for it; and the more we grasp the truth of the all-embracing Love of the ONE Good, both as Cause and as Effect, on all planes, the more the experience of its opposite [i.e., fear] will cease to have any place in our lives.

This truly New Thought puts us in an entirely new relation to the whole of our environment, opening out possibilities hitherto undreamt of—and this by an orderly sequence of law which is naturally involved in our new mental attitude. But before considering the prospect thus offered it is

well to be quite clear as to what this new mental attitude really is: for our adoption of this attitude is the Key to the whole position. Put briefly, it is ceasing to include the idea of limitation in our conception of the working of the All-Creating Spirit [as it operates in the universe and ourselves]. Here are some examples of the way in which we limit the creative working of the Spirit. We say, 'I am too old now to start this or that new sort of work.' This attitude denies the power of Spirit to vivify our physical or mental faculties—which is illogical if we consider that it is the same Spirit that brought us into any existence at all. It is like saying that when a lamp is beginning to burn low the same person who first filled it with oil cannot replenish it and make it burn brightly again. Or we say, 'I cannot do so and so because I do not have the means.' When you were fourteen did you know where all the means were coming from which were going to support you till now when you are perhaps forty or fifty? So you should argue that the same power that has worked in the past can continue to work in the future. If you say the means came in the past, quite naturally, through ordinary channels, that is no objection; on the contrary the more reason for saying that suitable channels will open in the future. Do you expect God to put cash in your desk drawer by a conjuring trick? Means come through recognizable channels. That is to say, we recognize the channels by the fact of the stream flowing through them; and one of our most common mistakes is in thinking that we ourselves have to fix the particular channel beforehand. We say, in effect, that Spirit cannot open other channels and so we stop them up. Or we say, our past experience speaks to the contrary, thus assuming that our past experiences have included all possibilities and have exhausted the laws of the universe—an assumption which is negated by every fresh discovery, even in physical science. And so we go on limiting the power of the Spirit in a hundred different ways.

However, careful consideration will show that, though the modes in which we limit It [Spirit] are as numerous as the circumstances with which we have to deal—and the

thing with which we limit It is always the same—[this limitation always comes about] by the introduction of our own personal concepts [or beliefs]. At first, this may appear to be a direct contradiction of all that I have said about the necessity for the Personal Factor, but it is not. Here is a paradox: To open out into manifestation the wonderful possibilities hidden in the Creative Power of the Universe, we require to do two things: to see that we ourselves are necessary as centers for focusing that power and, at the same time, to withdraw the thought of ourselves [in our individual capacity] as contributing anything to its efficiency. It is not I that work but the Power yet the Power needs me because it cannot specialize itself without me. In a word, each is the complementary of the other. And, the higher the degree of specialization is to be the more necessary is the intelligent and willing cooperation of the individual.

This is the Scriptural paradox that states, “the son can do nothing of himself,” and yet we are also told to be “fellow-workers with God.” It ceases to be a paradox, however, when we realize the relation between the two factors concerned—God and Man. Our mistake is in not discriminating between their respective functions and [thereby] putting Man in the place of God. In our everyday life we do this by measuring the power of God by our past experiences and the deductions we draw from them. But there is another way of putting Man in the place of God and that is by the misconception that the All-Originating Spirit is merely a cosmic force without intelligence, and that Man has to originate the intelligence without which no specific purpose can be conceived. This latter is the error of much of the present day philosophy and has to be specially guarded against.

This [complementary function of God and Man] was perceived by some of the medieval philosophers and they, accordingly, distinguished between what they called *Animus Dei* and *Anima Mundi*—the Divine Spirit and the Soul of the Universe. Now the distinction is this: the essential quality of *Animus Dei* is [universal] Personalness—this is not a Person, but the very Principle of Individuality itself—while the essen-

tial quality of *Anima Mundi* is Impersonality [or the Non-Personal]. Thus, right here, comes in the importance of the Personal Factor. The powers latent in the Impersonal [Spirit] are brought out to their fullest development by the operation of the Personal [Factor]. This, of course, does not consist in changing the nature of those powers—for that is impossible—but in making such combinations of them, by Personal Selection, so as to produce results which could not otherwise be obtained [through nature or the generic process of evolution]. Thus, for example, Number [i.e., mathematics] is, in itself, impersonal, and no one can alter the laws which are inherent in it but we can [by use of our intelligence] select particular numbers and the sort of relation—such as subtraction, multiplication, etc.—which we want to establish between them, and then, by the inherent Law of Mathematics, a certain result must work itself out. Now our own essential quality is the consciousness of Personhood [Individuality]—and as we grow into the recognition of the fact that the Impersonal is, as it were, crying out for the operation upon it of the Personal (in order to bring its latent powers into manifestation) we shall see how limitless is the field that thus opens before us.

The prospect is wonderful beyond our present conception, and full of increasing glory, if we realize the true foundation upon which it rests. But herein lies the danger: it consists in not realizing that the Infinite of the Impersonal *is* and, also, that the Infinite of the Personal *is*. Both are Infinite and so require differentiation through our own personhood [or individual consciousness]. But, in their essential quality, each is the exact balance of the other—not in contradiction to each other but complementary to one another, each supplying what the other needs for its full expression. Thus, it is that the two together [the Infinite and the individual] make a perfect whole. If, however, we see this relation, and our own position, as the connecting link between them we shall only see ourselves as the Personal Factor. But the more we realize, both in theory and experience, the power of human individuality brought into contact with the Imper-

sonal Soul of Nature—and employed with a Knowledge of its power (and a corresponding exercise of the will)—the less we shall be inclined to regard ourselves as the supreme factor in the chain of cause and effect. Consideration of this argument points to the danger of much of the present day teaching regarding the exercise of Thought Power as an [independent] creative agency. The principle on which this teaching is based is sound and legitimate for it is inherent in the nature of things but the error is in supposing that we ourselves are the ultimate source of Individuality instead of merely the distributors and specializers of It. The logical result of such an attitude is that of putting ourselves in the place of all that is worshiped as God which is spoken of in the second chapter of the Second Epistle to the Thessalonians and other parts of Scripture. By the very hypothesis of the case we then know no higher will than our own and, so, are without any Unifying Principle to prevent the conflict of wills which must then arise. And this conflict, which will become more and more destructive as the power possessed by the contending parties become greater (which happens if there were no counter-balancing power), must [in the absence of a unifying principle] result in the ultimate destruction of the existing human race.

But there is a counterbalancing power. It is the very same power used affirmatively instead of negatively. It is the power of the Personal with the Impersonal when used under the guidance of that Unifying Principle—which the recognition of the ONE-ness of the Personal Quality in the Divine Spirit supplies. Those who are using the creative power of thought only from the standpoint of individual personality have obviously less power than those who are using it from the standpoint of the [universal] Personalness inherent in the Living Spirit which is the Source and Fountain of all energy and substance. Therefore, in the end, the victory must remain with the latter. And because the power by which they conquer is that of the Unifying Personalness itself their victory must result in the establishment of Peace and Happiness throughout the world; it is not a power of domination

but of helpfulness and enlightenment. The choice is between these two mottoes: “Each for himself, and the Devil take the hindmost,” or “God for us all.” In proportion, therefore, as we realize the immense forces dormant in the Impersonal Soul of Nature—only awaiting the introduction of the Personal Factor to wake them up into activity and direct them to specific purposes—the wider we shall find the scope of the powers within the reach of the individual. And, the more clearly we perceive the Non-personalness of the very Principle of Personalness itself the clearer our own proper position, as affording the Differentiating Medium between these two Infinitudes, will become to us.

The Non-personalness of the Principle of Personalness looks like a contradiction in terms but it is not. I combine these two seemingly contradictory terms as the best way to convey to the reader the idea of the essential Quality of Personalness not yet differentiated into individual centers of consciousness for the doing of particular work. Viewed in this way the Infinite of Personalness must have Unity of Purpose for its foundation— otherwise it would consist of conflicting individualities and, in such a scenario, would never reach the One, All-Originating Cause. Or, put another way, an Infinite Personalness divided against itself would become an Infinite Insanity, a creator of a cosmic bedlam which, as a scientific fact, could not possibly exist. Therefore, the conception of an Infinite of Personalness [or Individuality] necessarily implies a perpetual Unity of Purpose—and, for the same reason, this Purpose can only be the fuller and fuller expression of an Infinite Unity of Consciousness. And Unity of Consciousness necessarily implies the entire absence of all that would impair it—therefore its expression can only be one of Universal Harmony. If, then, the individual realizes the true source from which his own personal consciousness is derived his ideas and work will [come to] be based upon this foundation. The result [of such a mode of thought] would be two-fold: a) it would bring peace and good between ourselves and others, and b) it would bring and increasing knowledge between us and the strictly Non-

personal Soul of Nature, and it would bring increasing power for carrying out our principle of peace and good will. As this perception—of our relation to the Spirit of God and the Soul of Nature—spreads from individual to individual so the Kingdom of God will grow and its universal recognition would result in the establishing the Kingdom of Heaven on earth.

Perhaps the reader will ask why I say the ‘Soul of Nature’ instead of saying the material universe. The reason is that in using our creative power of Thought we do not operate directly upon material elements—to do that is the work of construction from without and not of creation from within. The whole tendency of modern physical science is to reduce all matter, in the final analysis, to energy working in a primary ether. Whence this energy and this ether proceed is not the subject of physical analysis. That is a question which cannot be answered by means of the vacuum tube or the spectroscope. Physical science is doing its legitimate work in pushing further and further back the unanalyzable residuum of Nature but, however far back, there must always be an ultimate unanalyzable residuum. Thus, when physical science brings us to this point it hands us over to the guidance of spiritual investigation just as in the *Divina Commedia* Virgil transfers Dante to the guidance of Beatrice for the study of the higher realms. Various rates of rapidity of motion in this primary ether, producing various numerical combinations of positively and negatively electrified particles, result in the formation of what we know as the different chemical elements; this explains the phenomena of their combining quantities and the law by which they join together to form new substances in certain exact numerical ratios. From the first movement in the primary ether to solid substances—such as wood or iron or our own flesh—is thus a series of vibrations in a succession of mediums, each denser than the preceding one out of which it was concentered and from which it receives the vibratory impulse. This is, in effect, what physical science has to tell us. But to get further back we must look into the world of the invisible—and it is

here that spiritual study comes to our aid. We cannot, however, study the invisible side of Nature by working from the outside and so at this point in our studies we find the use of the time-honored teaching regarding the parallelism between the Macrocosm and the Microcosm. If the Microcosm is the reproduction, in ourselves, of the same principles as exist in the Macrocosm (or universe in which we have our being) then by investigating ourselves we shall learn the nature of the corresponding invisible principles in our environment. Here, then, we may apply the dictum of the ancient philosophy, “Know Thyself” [which relates to another ancient dictum, “As above, so below; as below, so above.”] This means that the only place where we can study the principles of the invisible side of Nature is in ourselves; and when we know them there we can transfer them to the larger world around us.

In the concluding chapters of my *Edinburgh Lectures on Mental Science* I outlined the way in which the soul or mind operates upon the physical instrument of its expression, and it resolves itself into this: that the mental action inaugurates a series of vibrations in the etheric body which, in turn, induce corresponding grosser vibrations in the molecular substance until, finally, mechanical action is produced on the outside [i.e., on the physical plane]. Now, transferring this idea to Nature as a whole, we shall see that if our mental action is to affect it [physical manifestation] in any way it can only be by the response of something at the back of [or underlying] material substance analogous to mind in ourselves—and that there is such a “something” interior to the merely material side of Nature is proved by what we may call the Law of Tendency. This is not only found in animals and plants but even in inorganic substances. The universal presence of this Law of Tendency, therefore, indicates the working of some non-material and, so to say, semi-intelligent power in the material world—a power which works perfectly accurately on its own lines so far as it goes (that is, to say, in a generic manner) but which does not possess that Personal power of *individual selection* which is

necessary to bring out the infinite possibilities hidden within it. This is what is meant by *the Soul of Nature*; and it is for this reason I employ that term instead of saying *the material universe*. Which term to employ depends on the mode of action we are contemplating. If it is a construction from without then we are dealing with the purely material universe. If we are seeking to bring about results by the exercise of our mental power from within then we are dealing with the Soul of Nature. It is that control of the lower degree of intelligence by the higher of which I have spoken in my *Edinburgh Lectures*.

If we realize that the whole creation is produced by the operation of the Divine Will upon the Soul of Nature it will be evident that we can set no limits to the potencies hidden in the latter; yet, [its fullest potential is] capable of being brought out [only] by the operation of the Personal Factor upon it. Therefore, granted a sufficiently powerful concentration of will—whether by an individual or a group of individuals—we can well imagine the production of stupendous effects by this agency. [10.4] This [personal use of will can produce] psychic powers—the power of the Soul of Man over the Soul of Nature. But the Soul of Nature is quite impersonal and, therefore, the moral quality of this action depends entirely on the human operator. This is the point of Jesus' teaching regarding the destruction of the fig tree and it is on this account he adds the warning as to the necessity for clearing our heart of any injurious feeling against others whenever we attempt to make use of this power (Mark xi: 20-26).

Accordingly, then, this power of controlling the Soul of Nature by the addition [or specific use] of our own Personal Factor—however little we may be able to recognize it as of yet—actually exists. Its employment depends on our perception of the inner principles common to both, and it is for this reason the ancient wisdom was summed up in the aphorism, "Know thyself." No doubt it is a wonderful Knowledge and on analysis it will show to be perfectly natural. It is the Knowledge of the cryptic forces of Nature. Now it is remark-

able that this ancient maxim, inscribed over the portals of the Temple of Delphi is not found in the Bible. The Bible maxim is not, “Know thyself” but “Know the Lord” [or “Know thy Lord.”] The great subject of Knowledge is not ourselves but “the Lord.” And herein is the great difference between the two teachings: The one is limited by human individuality [and intelligence] while the other is based on the Infinitude of the Divine Personalness [and its infinite intelligence]—and, because of this, it includes human individuality with all its powers over [i.e., its power to direct] the Soul of Nature. It is a case of the greater including the lesser; and so the whole teaching of Scripture is directed to bringing us into the recognition of that Divine Personalness which is the Great Original in whose image and likeness we are made. In proportion, as we grow into the recognition of *this*, our own personhood [individuality] will expand and the creative power of our thought will cease to work invertedly—until at last our creative power will work only on the same principles of Life, Love, and Liberty as the Divine Mind. As such, all evil will disappear from our world. We shall not, as some systems teach, be absorbed into Deity to the extinction of our individual consciousness but, on the contrary, our individual consciousness will continually expand. This is what St. Paul meant when he spoke of our “increasing with the increase of God.” This is the continual expanding of the Divine element within us. This [expansion], however, can only take place by our recognition of ourselves as *receivers* of [and one with] this Divine element. [This unified state] is the receiving into ourselves [or recognizing the presence in us] of the Divine Personalness—a result which cannot be reached through human reasoning [or contemplation, or will]. We reason from premises which we have assumed and the conclusion is already involved in the premises—and can never extend beyond them. But we can only select our premises from among things that we know by experience, whether mental or physical, and, accordingly, our reasoning is always merely a new placement of the old things. But the receiving of the Divine Personalness [or what is often called,

‘the Beloved’] into ourselves is an entirely New Thing, and so cannot be reached by reasoning from old things. Hence if this Divine ultimate of the Creative Process is to be attained it must be by the Revelation of a New Thing which will afford a new starting-point for our thought. . . . This is the New Starting-point for the true New Thought—the New Adam of the New Race, each one of whom is a new center for the working of the Divine Spirit. This is what Jesus meant when he said, “Except ye eat the flesh and drink the blood of the Son of Man ye have no life in you. My flesh is meat indeed, and my blood is drink indeed.” Such a contemplation of the Divine Personalness [as it appeared] in Him will cause a like receiving of the Divine Personalness into individualization in ourselves—this is the great purpose of the Creative Process in the individual. It terminates the old series which began with birth after the flesh and inaugurates a New Series by birth after the Spirit—a New Life of infinite unfoldment with glorious possibilities beyond our highest conception.

[A new life in Spirit, and the infinite unfoldment which follows,] is based upon our recognition of the Personalness of God and of the relation of our individual selves to this Eternal and Infinite Personalness—and the [natural] result of this is Worship [or Reverence]. [10.5] This [worship] is not an attempt to “butter up” [or appease] the Almighty, nor to get Him into good temper [so that He may grant us some kind of favor], but the reverent contemplation of what this [Divine] Personalness must be in Itself. And when we see that It is Life, Love, Beauty, etc., we shall [naturally] love Him for what He IS—and our prayer will be, “Give me more of Thyself.” If we realize the great truth that the Kingdom of Heaven is *within* us, that it is the Kingdom of the innermost of our own being and of all creation, and if we realize that this innermost is the place of the Originating Power—where Time and Space do not exist, and therefore [this Power is] antecedent to all conditions—then we shall understand the true meaning of Worship [or Reverence]. It is the perception of the Innermost Spirit [as our own nature],

as eternally subsisting independent of all conditioned manifestation, so that in the true worship our consciousness [and/or sense of 'I'] is removed from the outer sphere of existence to the innermost center of unconditioned being. There we find the Eternal Being of God, pure and simple, and we stand reverently in this Supreme Presence knowing that it is the Source of our own being; and rapt in the contemplation of This [Presence or Awareness], the conditioned is seen to flow out from It. Perceiving this [Divine Presence] the conditioned [or relative reality] passes out of our consideration, for we clearly see that it is not the Eternal Reality. [In this illumined state] we have reached that level of consciousness where Time and Space no longer remain [and no longer define or limit us]. Yet the reverence which the vision of this Supreme Center of all Being cannot fail to inspire is coupled with a sense of feeling quite at home with It. This is because, as the Center of *all* Being, it is also the center of our own being. It is one-with-ourselves. It is recognizing Itself from our own center of consciousness. So here we have returned to that Self-Contemplation of Spirit—which is the first movement of the Creating Power—only now this Self-Contemplation is the action of the All-Originating Spirit upon Itself, from the center of our own consciousness. [10.6] So this worship in the Temple of the Innermost is at once reverent adoration and familiar union—not the familiarity that breeds contempt but a familiarity which produces Love. And as this Love increases we see more clearly the true Life of Spirit—as the continual interaction of Love and Beauty, and Spirit's recognition of [Itself as] ourselves, and as an integral portion of Its own Life. This is not a dreamy speculation but one with a very practical bearing. [10.7]

For if we have, in this world, realized the true principle of the Worship of [and union with] the Eternal Source (from which all conditioned life flows out)—[if we have come to] an inner communing with the Great Reality—we have already passed beyond that consciousness of life which is limited by Time and Space. And so, when we put off this mortal body, we shall find ourselves upon familiar ground

and, therefore, not wandering in confusion but quite at home; we will dwell in the same light of the Eternal in which we have been accustomed to dwell as an environment enveloping the conditioned life of to-day. Then, finding ourselves, thus, at home on a plane where Time and Space do not exist, there will be no question with us regarding duration. The consciousness will simply be that of peaceful, happy being. That a return to more active personal operation will eventually take place is evidenced by the fact that the basis of all further evolution is the differentiating of the Undifferentiated Life of Spirit into specific channels of work, through the intermediary of an individuality, without which the infinite potentialities of the Creative Law cannot be brought to light. Therefore, however various our opinions [may be] as to its precise form, Resurrection [rebirth or the continuing life of the individual], as a principle, is a necessity of the creative process. However, such a return to a more active life [which allows for our further evolution] will not mean a return to limitations but the opening of a new life in which we transcend limitations—and where we pass beyond the misconception that Time and Space are essential components of Life. When the misconception regarding Time and Space is eradicated all other limitations also disappear because they have their roots in this primary one—they are only particular forms of this general proposition [or fundamental limitation]. Therefore, though Form—with its accompanying relations of Time and Space—is necessary for manifestation, ultimately, these things do not have any force in themselves (to limit us) but are the reflections of the mode of thought which projects them as the [limited] expression of itself.

[Since the knowledge is available to you now] there is no inherent [or justifiable] reason why this process should be delayed till some far-off future. There is no reason why we should not commence at once. No doubt our inherited and personally engendered modes of thought [which confine us and bring uncertainty] make this [task] difficult—and by the nature of the process, only when *all* our thoughts conform to

this [higher] principle will complete victory be won. But there must be a commencement to everything; and the more we habituate ourselves to live in that Center of the Innermost—where [limiting] conditions do not exist—the more we shall find ourselves gaining control over outward conditions, because the stream of conditioned life flows out from the Center of Unconditioned Life. Therefore, this intrinsic principle of Worship [which is engendered by our unity with Spirit] has in it the promise both of the life that now is and of that which is yet to come. Yet we must remember that the really availing worship [i.e., the worship born out of unity with Spirit] is that of the Undifferentiated Source *because It is the Source*—and [it does not come] through a backhanded diversion of the [life-giving] stream [of Spirit] into some petty channel of conditions, for that would only be to entrap ourselves in the old circle of limitation from which we are seeking to escape.

[If we are spiritually mature enough to] realize these things we have already [to some measure] laid hold of the Principle of Resurrection [or the Principle of Eternal Livingness] and in point of principle we are already living the resurrection of life. What progress we may make in it depends on our practical application of the principle—but, as [a universal] principle, there is nothing in the principle itself to prevent its complete working at any moment. This is why Jesus did not refer resurrection [or the possibility of eternal livingness] to some remote or distant time but said, “I am the resurrection and the life.” No principle can carry, in itself, an opposite and limiting principle contrary to its own nature—and this is as true of the Principle of Life as of any other principle. It is we who, by our own thoughts [and the inversion of our own creative power] introduce an opposite and limiting principle [upon the limitless Principle of Life] and so hinder the working [and glory] of the principle we are seeking to bring into operation. With respect to the Principle of Life itself there is nothing in It which could ever block or limit its own operation; and there could be no reason or cause—other than man’s own inversion of It (stem-

ming from his own belief in a life-opposing reality)—why the All-Living Life should not come into perfect manifestation here and now. [10.8]

This, then, is the true purpose of worship [10.9]—to bring us into conscious and loving union with the Supreme Source of our own being—and seeing this we shall not neglect the [joyous] outward forms of worship [or spiritual practices]. From what we now know they [spiritual practices] should mean more to us than to others, and not less. [10.10] In conclusion, therefore, do not let yourselves be led astray by any philosophy that denies the Personal nature of God. In the end it will be found to be a foolish philosophy. [10.11] No starting-point of creation is conceivable other than the Self-Contemplation of the Divine Spirit—and the logical sequence from this brings us to the ultimate result of the Creative Process in the statement that, “if any man be in Christ [realize his own unity with Spirit] he is a new creature,” or, as the margin has it, “a new creation.” (II Cor. v: 17). [Those who adhere to] such vain philosophies [which deny the personal quality of the All-Creative Spirit] have only one logical result: and that is to put *themselves* in the place of God. Then what have they to lean upon in the hour of trial? It is like trying to climb a ladder that is resting against nothing. Therefore, says the Apostle Paul, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of man, after the rudiments of the world, and not after Christ [i.e., the Personalness of God within, the God which is your own being]. (Col. II: 8.)

The teaching of the Bible is sound philosophy, sound reasoning, and sound science because it starts with the sound premises that all Creation proceeds out of God and that Man is made in the image and likeness of his Creator. It nowhere departs from the Law of Cause and Effect and, by the orderly sequence of this law, it brings us at last to the New Creation both in ourselves and in the world around us. As such, we find the completion of the Creative Process in the declaration, “The tabernacle of God is with men” (Rev. xxi: 3), and in the promise, “This is the Covenant that I will

make with them after those days (i.e., after the days of our imperfect apprehension of these things). Saith the Lord, I will dwell *in them*, and walk *in them*, and I will be their God, and they shall be my people, and I will put my laws into their hearts, and in their minds will I write them, and their sins and their iniquities will I remember no more.” (Heb. x: 16; II Cor. vi: 16; Jeremiah xxxi: 33).

Notes

[10.1] Troward holds that Spirit creates the cosmos by Self-Contemplation and, therefore, man—being a microcosm of Spirit—joins Spirit (and shares in the bounty of Spirit’s nature) to the extent that he is able to realize himself as an individualized center of Spirit. However, man’s ultimate union is not with Spirit’s mode of creation [Self-Contemplation] but with Spirit Itself, which exists prior to manifestation (and prior to the movement of Consciousness which brings about Creation). Thus, the true union (between the individual and Spirit) takes place on a dimension which is beyond the created cosmos, beyond Self-Contemplation, beyond Imagination—a dimension which is uncreated and eternally now. Thus, ultimately, man does not reach union through the power of his own thought or contemplation (or imagination)—which is limited by his body-based intelligence—but upon his ability to ‘be’ or ‘live from’ his Essence, from the dimension of ‘I,’ which is beyond creation.

[10.2] In other words, fear is an inverted (or perverted) use of our own creative power where we use our own power in a way that is contrary to (and obscures) our true nature. Fear (for the individual) thwarts the expansive outflow of Love.

[10.3] This line was omitted: “Therefore, to bring about this Redemption [or Freedom] there must be such a manifestation of the Divine Love to Man as, when rightly apprehended, will leave no ground for fear; and when we see that

the Sacrifice of the Cross was the Self-Offering of Love made in order to provide this manifestation, then we see that all the links in the chain of Cause and Effect are complete.”

[10.4] The full line reads: “Therefore, granted a sufficiently powerful concentration of will—whether by an individual or a group of individuals—we can well imagine the production of stupendous effects by this agency, and in this way I would explain the statements made in Scripture regarding the marvelous powers to be exercised by the Anti-Christ, whether personal or collective.”

[10.5] The New Thought writer, Neville Goddard, elaborates on one’s essential nature (as Consciousness) and the sense of Worship that accompanies the realization of one’s inherent unity with the All-Creative Spirit:

You are the ‘I am that I am.’ You are consciousness. . . Who is this you? That it is you, John Jones or Mary Smith [this person which you, as Consciousness, presently conceive yourself to be] is absurd. It is the *Consciousness which knows* that you are John Jones or Mary Smith [and the Consciousness which allows you to be John Jones or Mary Smith]. It is your greater Self, your deeper Self, your infinite Being. Call it what you will—the important thing is that *it is within you, it is you, it is your world.* . . . Becoming aware of it [and directly experiencing it, i.e., one’s inherent oneness with Spirit] one great emotion permeates your being. You live with a perpetual feeling of *reverence*. The knowledge [and feeling] that your Creator is the very Self of yourself—and never would have made you had he no *loved you*—must fill your heart with devotion, yes, with adoration. One knowing glimpse of the world about you, at any single instant of time, is sufficient to fill you with a profound awe and a feeling of worship.

(Neville, *The Power of Awareness*, p. 122)

[10.6] This Self-Contemplation of Spirit—which Troward cites as the First Cause—accounts for the creation of the cosmos but not for that aspect of Spirit which is self-aware and which is able to recognize creation. Thus, there must be the Self-Contemplation of Spirit *and* the Recognition of that which is being created (by a perceiving Subject).

In Indian philosophy this dual aspect of Consciousness is known as *prakasha* and *vimarsha*—Light and Awareness. *Prakasha* can be seen as the Creative Power, as the Light and Life which has become all of Creation; *vimarsha* can be seen as Conscious Awareness, That which Knows (or is aware of) Itself as Creation.

[10.7] The remaining portion of this paragraph, which relates to the subject of eternal life, was moved to Note 8.2.

[10.8] The original line reads: “but so far as the Principle of Life itself is concerned there is *in it* no reason why it should not come into perfect manifestation here and now.”

[10.9] In a previous passage, Troward said that the feeling of worship or reverence would naturally arise when a person realizes his unity with Spirit. Here he is putting forth the notion of worship (or the feeling of reverence toward life) as a practice—where the practice of worship is intended “to bring us into conscious and loving union with the Supreme Source of our own being.” Worship, in this context, is a heart-felt practice similar to loving prayer, devotional ritual, and honoring others; these can be seen as compliments to the more mind-based practices, such as contemplation, study, or inquiry.

[10.10] The full line reads: “From what we now know they [spiritual practices] should mean more to us than to others, and not less—and especially, if we realize the manifestation of the Divine Personality in Jesus Christ and its reproduction in Man, we shall not neglect His last command to partake of

that sacred memorial to His flesh and blood which He bequeathed to His followers with the words “This do in remembrance of Me.”

[10.11] Troward’s understanding of the absolute and personal nature of the One God is consistent with the teachings of Kash-miri Shaivism,

[What is referred to as] the ‘own nature’ of an entity is that which makes it what it is and accounts for all its inherent properties and casual efficacy. Śiva [God] as one’s own ‘own nature’ thus tends to personalize this inner identity as compared to the concept of Self worked out in many other schools of thought that cleave towards a pure transcendentalism in which the Self is understood purely as the transcendental ground of a person and, as such, has no inherent phenomenal properties or powers. . . .

(Dyczkowski, *The Stanzas on Vibration*, p. 40)

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